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THE CHURCHMAN

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For the Churchman.

THE PASTORS' REQUEST.

"Finally, brethren, pray for us."

Oh pray for us, we need your earnest prayers,
Surrounded by temptations, toils, and cares,
Striving to save lost man, to point the way
To realms of light and everlasting day;
Yet feeling still how weak, how frail we are,
How apt to err, to fall, alas! how far,
Oh pray for us.

Oh pray for us, forget not when you kneel
Those whose chief care is your eternal weal,
Who day by day, as wisdom's page they trace,
Seek *your* advancement in the Christian race,
And like kind shepherds, would your footsteps guide
To where green pastures grow, still waters glide,
Oh pray for us.

Ask, that in all our walks of duty ne'er
May we forget to dry the mourner's tear,
To still with words of peace the widow's moan,
To make the orphan's anguish all our own,
To aid each child of poverty or care,
Remember us, remember us in prayer,
Oh pray for us.

When at the altar, ministering to Him
Before whose throne all other light grows dim,
Asking for *you* the blessings that you need,
Kneeling in your behalf to intercede,
Remember we are mortal, breathe a prayer,
That GOD would aid us with his Spirit there,
Oh pray for us.

We strive to teach, yet with an humble heart
May we the Gospel's blessed truths impart,
Not with vain words, or graceful gesture given,
When urging sinful man from earth to heaven,
But *plainly* our Redeemer may we preach,
Taught of the Spirit, while we strive to teach,
Oh pray for us.

Remember us, when mid your household band
You bend the knee, and raise the suppliant hand;
Remember us, when from the world you stray,
And in retirement kneel, *alone* to pray;
At morn's fresh hour, at evening's gentle close,
Think of our wants, our weakness, or our woes,
Oh pray for us.

And oh remember those, who far from home,
'Neath other skies, in distant lands may roam,
The self-denying missionaries bear
Upon your hearts to Him who heareth prayer;
They cry to you across the tossing main,
Ah, do not let them cry to you in vain,
Oh pray for us.

Oh pray for us, we need your *earnest* prayers,
Surrounded by temptations, toils, and cares;
We are but mortal—like yourselves, kind friends,
Sorrow and sin our pathway still attends;
Hear our request, and when you kneel in prayer,
Let us in those petitions have a share,
Oh pray for us.

M. N. M.

From the British Critic.

FORSTER'S LIFE OF BISHOP JEBB.

The biography of Bishop Jebb, which occupies the former of these volumes, though highly important and instructive, is capable, so far as its main incidents are concerned, of being brought into a narrow compass. Those main incidents are few; and by no means very intimately or vitally connected with the momentous occurrences of a most eventful period. He commenced his professional life as a curate; passed a great portion of it as a parochial incumbent; was elevated to the Episcopal bench about eleven years before his death; and expired in December, 1833, after having been for six or seven years confined to his chair, by an incurable *paralysis*, which disabled him from personal residence in his diocese. And yet, round this meagre framework of events, there has been collected so much of heart-stirring interest, that the name of Jebb can scarcely cease to be uttered with love and admiration, wherever genuine Catholic Christianity may chance to be the theme of meditation, or of converse.

The materials from which Mr. Forster, (long the domestic chaplain and familiar friend of the Bishop,) has compiled his narrative, consist, in the first place, of a rapid, but full and circumstantial autobiography, drawn up by Jebb himself, and carried regularly down to the year 1810: secondly, of his correspondence with his own family and others: and lastly of Mr. Forster's personal recollections of the period during which he was domesticated with the deceased. From these sources we learn that John Jebb was born in the city of Drogheda, on the 27th of September, 1775, of a highly reputable family; and that his early religious impressions were derived from the care of an aunt, to whose kind offices he was consigned in infancy, for five years, in consequence of certain commercial misfortunes which befel his excellect and blameless father. As a child, he was distinguished for a temper somewhat hasty; but, at the same time, for gentle manners and kindly affections. It appears that he had no aversion for play; but that he loved reading better. He had moreover, a fondness for order, and regularity, and neatness, which earned for him the epithet of *methodical*, and which never quitted him to the end of his days. It almost amounted to a passion. He has been heard to say that he did not think he should die easy if his gloves were out of their place. And such was his admiration of the same quality in others, that on one occasion he was known to despatch a messenger on horseback with a large donation to an aged couple, whom he had already relieved, but whom he thought entitled to ampler liberality by the circumstance, (which had chanced to escape his own notice at first, though it had been observed by a friend who was with him,) that the old man, though very poorly clad, still had gloves on!

At eleven years of age, he was sent to school at Celbridge. And here he experienced much of the misery which helped to break down the spirit of Cowper. The boys were low, vulgar, turbulent, and ill-principled. The elders among them were resolved that one part of his education at least, should not be neglected: they were bent upon making him a boxer. But Jebb was a pacific lad. His pugilistic preceptors found in him a wretched disciple: and, perceiving that he had no turn for exhibitions of active courage, they amused themselves with daily exercitations of his passive fortitude. They hunted him through the school-yards. They laughed at him; they worried him; and they beat him. Fortunately, however, his spirit was somewhat more sturdy and elastic than that of the most sensitive and "most coddled of all poets." It enabled him to live down the persecution, and to maintain his independence, without the aid of *boxing*. On one occasion he must even have achieved popularity. A manuscript happened to fall into the master's hands entitled, "the Adventures of Thomas Curtis and John Jebb," which turned out to be the joint production of the two imaginary wanderers: and its merit was sufficient to win a holyday for the whole school.

From this scene of coarseness and discomfort he was removed to Derry school, in December, 1788; an event which he has recorded as "*altogether providential:*" for here it was that he was first introduced to his "guide, philosopher, and friend," Alexander Knox; "from whom," he says, "in the course of a long intimacy, I derived principles which I trust will never die." The master of Derry school was then the Rev. Thomas Marshall: a gentleman whom his pupil extols for knowing how to act on human nature. It appears that he knew how to act on *Jebb's* nature: for, instead of flogging him for some fault which deserved the severest punishment that could be inflicted, he gravely and sorrowfully said, "I will not speak to you for three days;" and he kept his word. Jebb was cut to the heart by this awful excommunication. Whether this sort of moral scourge could have been safely substituted for the carnal rob, throughout the school, is nevertheless a very questionable matter. It happened, indeed, that the school of Derry was small. But we should seriously doubt whether a temporary eclipse of the light of the pedagogue's countenance would be felt as an intolerable infliction among a larger and more miscellaneous collection of youngsters.

While he was at Derry, the principal delight and recreation of Jebb was to occupy the window-seat at a corner of the boarder's parlor; his body bent into a bow, his knees up to his chin, and his eyes devouring such books as he could lay hold of. But, though he could not sympathize with his companions in their sports, he was always deeply sensible to their personal wants and feelings: for, whenever a boy was sick, it was observed that Jebb always loved to sit with the patient during play-hours.

In December, 1790, he left school. The six or seven months between that and his entering college were passed in desultory, put profitable exertion, under the roof of his generous brother, afterwards the judge; by whom he was maintained at college till the autumn of 1796; and who, then, made over to him 2000*l.* in lieu of his share in the paternal property; which share Jebb is confident was not worth 1200*l.* During his collegiate course, a multitude of plans were agitated relative to his future destination in life. His own "hankering" was always for the Church. "You will live and die a curate," was the dismal (and most erroneous) augury uttered by his brother. But this formidable vaticination never shook his resolution for a moment. In 1796 he commenced A. B.; and remained in college as a resident graduate, till the summer vacation of 1799; having in that interval accomplished an excursion to England, from which he brought back a golden opinion of English hospitality and kindness. Passing over some subordinate details, we hasten to the commencement of his clerical life.

In the spring of 1797, he had been asked to breakfast by the friend of his schoolboy days, Alexander Knox; who, on finding that, in spite of his want of patronage and interest, Jebb's thoughts were steadily fixed on the Church, took that opportunity of asking him whether he objected to the mention of his name among the bishops of Mr. Knox's acquaintance. The proposal was thankfully accepted: but various public occurrences prevented the renewal of it until February, 1799; when Knox informed him that Dr. Broderick, Bishop of Kilmore, would gladly receive him into his diocese. On the 24th of February, 1799, Jebb was ordained deacon by Dr. Young, Bishop of Clonfert: and in the July following was settled in the curacy of Swanlinbar, in the counties of Cavan and Fermanagh, and the Diocese of Kilmore. The parish was extensive; the Protestants numerous; and the duties, consequently arduous. "The first seeds of that ill-health," says Mr. Forster, "which eventually broke down Mr. Jebb's constitution, may but too probably be traced to hardships daily encountered, and colds repeatedly caught, while curate of Swanlinbar." "All this while, however,"—(these are the words of Jebb himself,)—"I was far from the true character of the minister of CHRIST. My religion, I verily believe, was sincere, as far as it went. But it was defective in depth, and in extent. And, even according to my own inadequate views, though sincere, I was not consistent. I had not the least conscientious scruple against playing at cards, frequenting balls, and joining in scenes of morning and evening dissipation." These vanities, however, were soon to pass away. In 1801, Dr. Broderick was translated from the Diocese of Kilmore to the Archbishopric of Cashel; and Jebb was soon invited to follow him to the curacy of Magorban; a removal, which, like some other events of his life, he regarded as "*a strictly providential appointment.*" It may be interesting to observe the train of thoughts which led him to this conviction. A change of views and habits, he says, was necessary to his progress as a Christian and a minister. Had this change taken place in the Diocese of Kilmore, it might have brought upon him the imputation of Methodism or enthusiasm; and so might have grievously impaired his usefulness. On the other hand, had the change occurred after he was placed prominently in the public eye, it might have been still more fatal to his influence; and might also, in many respects, have embarrassed his honored patron the Archbishop. Now, the curacy of Magorban was, of all others, the spot in which the transformation might take place with the least possible inconvenience, and with the greatest possible advantage. The parish was very small. There had never been a curate placed in it before. He was to officiate, we are told, in a private house. Nothing could be more favorable than the comparative obscurity of such a post, to the quiet transition from one set of habits to another. And here, accordingly, it was, that the joint influence of conversation, reading, and solitary thought, effectually did its work; though not without a pretty sharp conflict. "Inch by inch," he says, "I fought my ground. But, in a few months, I gave up dancing, card-playing, and the theatre; not, I humbly conceive, on narrow sectarian grounds, but on solid, rational, and even philosophical principles." From that time forth, he adds, (and he is well entitled to add,) "the testimony of my private teaching and my observable habits has been uniformly consistent. And I hope I have, however imperfectly, yet sincerely and honestly sought in these things the glory of my heavenly Master."

In July, 1805, Jebb was appointed to the rectory of Kiltinane, a *non-cure* then of the annual value of 250*l.*; and, at the same time, he was called by the archbishop from his curacy to the office of cathedral preacher. This situation was, in all respects, highly favorable to the quiet prosecution of his theological studies: and here it was that, in 1807, the *prima stamina* were formed, which afterwards expanded themselves into his celebrated work, entitled Sacred Literature. And here, too, in 1808, he drew up the letter, (on the tendency of fashionable amusements to unspiritualize the mind,) which has since been published in his "Practical Theology." In 1809 he accompanied Mr. Knox in an excursion to England, with a view to the restoration of his health and spirits, which were beginning to sink under the effects of laborious mental application. In June, 1810, he was removed to the rectory of Abington, in the county of Limerick. He left Cashel for his incumbency in deep sorrow and depression. The change removed him from the enjoyment of choice society to a scene which then appeared to him as a dreary wilderness. He was, nevertheless, supported by his unfailing trust in the "Divinity that shapes our ends—rough-hew them how we will." "Often indeed," (he said, when bishop elect of Limerick,) "often during the twelve years and a half that I have passed there, my heart and spirit have sunk within me. But I was enabled, from time to time, to recruit and rally. Often have almost all my friends regretted that I was buried in the desert. But they little knew, nor was I properly conscious myself, that there was *manna* in the desert, and living waters from the rock. I can now look back with gratitude to my long sojourning there. And, were it not that I have had such experience of a graciously protecting power, above me and around me, I should now tremble at what may await me in the new and arduous sphere on which I am about to enter. May it be ordered, (if it be for my everlasting good,) that the see of Limerick shall be to me but half so productive of use and of enjoyment as the quiet rectory of Abington."

In June, 1813, Mr. Forster, his present biographer, became the curate and almost constant companion of Jebb. Every year drew closer the bonds of their intimacy; which never suffered a moment's interruption, till it was broken asunder by death. That the period of Jebb's residence at Abington was a happy portion of his life, we have already learned from himself. That it was an eminently useful portion appears from the present narrative of his pastoral and literary occupations. In no respect, however, is the record before us more honorable to his memory, than in the exhibition it presents of a devoted Protestant minister in constant possession of the good will and admiration of a numerous population of Roman Catholics. The arts by which this triumph were accomplished seem to have been abundantly simple. There was no compromise of principles; no dishonest flexibility of purpose. His secret was, "to blend firmness with conciliation; to act with the confidence of a man who is not afraid; and to let it be seen that, in the concessions which humanity and which (during the depreciation of agricultural produce) justice itself would demand, not even the suspicion of danger was an ingredient." These are his own words. And the spirit which guided him through difficulties of a merely secular description was incessantly present with him on every moral emergency. He was never known to spare trouble, when good was to be done. He was always ready to give patient attention to every form of application. His time, his advice, his personal exertions, were at the command of all who stood in need of friendly and beneficent offices; and he never forgot that he had to do with people who estimated the manner, even more than the substance, of every service that was rendered them. There was one thing, in the habitual carriage of the Irish peasantry, which he never could endure; and that one thing was, the tone of abject servility which pervaded all their sayings and doings. This slavishness of demeanor was the natural result of helpless misery on the one hand, and of irresistible oppression on the other. Jebb knew this. But, nevertheless, he always set his face, like a flint, against every overt act of unworthy self-degradation. He found that, let the weather be what it might, the applicants would generally stand uncovered in his presence. If friendly remonstrance proved unavailing against this practice, (which it most usually did,) he told them that, either they must put on their hats, or he must take off his. For a time, this sort of condescension was scarcely intelligible to the *helots*. But they, at length, perceived that there was neither treachery or hypocrisy at the bottom of it. And the result was, that if he failed to teach them the salutary lesson of *self-respect*, he at least succeeded in establishing among them a sentiment of the deepest veneration for the *heretical* clergyman. The esteem which he won by his kindness was greatly heightened by the known habits of his life. It was quite notorious, that when the *parson* was *not* among his people, he *was* among his books. And semi-barbarous as they were, they did not fail to perceive and duly to estimate the gracefulness and the propriety of this studious seclusion, in one who was dedicated to the spiritual office. Such was the life of Jebb at Abington. And such we doubt not, in all essential particulars, is, at this moment, the life of many an exemplary Protestant minister of the sister country. But we greatly doubt whether, if a *Jebb* were *now* located in any parish of Ireland, the evil spirit of discord and of hatred could be exorcised. A baleful meteor has descended on the waters, and converted them to wormwood. And on all sides *men are dying of the waters, because they are made bitter.*

(*To be continued.*)

From the British Magazine.

REFORMATION OF THE ROMAN CATHOLIC CHURCH OF IRELAND.

There are, I fear, but few who have such acquaintance with the history of the Church of Ireland as can enable them fully to understand the position of the Roman Catholics in that country. The general notion is, that in the sixteenth century the Churches of both countries were reformed. It might be more truly said, that the Church of Ireland was reformed, and the Church of England reformed itself. The persecutions in the reign of Queen Mary proved that it was the great body of the English nation who had thrown off the yoke of a foreign usurpation, and returned to the faith of their forefathers. The fires of Smithfield demonstrated that truth had taken root in the hearts and affections of a thinking people, too deep for acts of parliament to plant or eradicate. Besides this, the reformation of the English Church was carried on at every step of its progress by the clergy, by the most learned and pious of the bishops, by national synods and convocations. It was, indeed, the final act of that long and almost uninterrupted struggle with which the English nation, clergy, and laity, had resisted the domination of Rome from the days of Augustine and Gregory. In Ireland, every thing was the reverse. The Irish bishops who sold their country to Henry the Second were obliged to submit to the court of Rome as part of the terms of their contract. Popery was introduced into Ireland by the English, and maintained and enriched by the conquerors. Yet still, even to the time of the Reformation, the Romish clergy were never able wholly to enforce their observances, or to root out the attachment that the nation retained to their ancient religion, which was, in fact, the religion of the ancient British Church. It was not until the mistaken policy of James the First threw the native Irish into the hands of their priests, and dissevered them from their natural friends and guardians, that the mass of the population became thoroughly slaves of Popery—and slaves of Popery they have ever since remained, at the mercy of evil and selfish men.* The Reformation in Ireland was the stroke of a pen. The natives knew very little about it, and cared less: the local government did as they were desired. I have often thought that we have reason to be thankful that Henry, or Edward, or Elizabeth, did not order them to become Mahometans. At the beginning of the reign of Henry the Eighth there was scarcely a vestige of religion in the country. The aristocracy were pillaging the poor and the clergy, no preachers in the country except the friars, minors, and mendicants. The clergy, who were supported almost wholly by the contributions of the poor, were, generally speaking, most ignorant, depraved, and secular men; they had no idea of reforming themselves or any one else; and all they appear to have known of the Reformation, was, that they were ordered to use the English liturgy, (or to read it in Latin *where-ever Irish was the only language spoken,*) and to perform other conditions under certain pains and penalties. Any one acquainted with the state papers, recently published, with Sir J. Davis's Tracts, and the Letters of Archbishop Laud and Lord Strafford, will know whether this picture be overdrawn or not. The Reformed Church in Ireland is neither more nor less than an endowed mission. Ireland, as a nation, as a mass of human beings, has never been reformed to this day. Archbishop Laud appears to have been the only person who ever thoroughly understood the condition of this country, or the method of reforming it. From the period of the Revolution, the Church of Ireland has been made a job, and its patronage a marketable commodity in ministerial diplomacy. The maintenance of the English interest and connexion has sanctified such a system of sacrilege as is more than sufficient to account for the present civil and ecclesiastical condition of both countries. I am thankful to have the opportunity of expressing my deep and mature conviction, that (as far as human foresight can discover) the great mass of the people of Ireland, that which is, neither in law, nor justice, nor right, but in fact and sad reality, the Church of Ireland, never will be reformed by any exertions from without, by any system of proselyting, however judicious, or however partially successful, that, in fact, the Church of Rome in Ireland never will be reformed but from within, by the operation of the Spirit of GOD on the minds of their priesthood and hierarchy, leading them to inquire after the old paths, and preparing them to abandon the degrading system of fraud and falsehood by which they have so long maintained their ascendency, and kept their people in ignorance and immorality. I do not wish to speak disrespectfully of any individual that has conformed to the Reformed Church in Ireland; but, from every thing I have been able to observe, or to collect from the experience of others, I fear there is nothing in the character of the proselytes, especially of the clerical proselytes, to warrant more sanguine expectations. Generally speaking, (and, of course, there are honorable exceptions,) the priests who conform to the Church are extremely ignorant, and of at least very questionable integrity—some of them are avowed enemies of Episcopal authority and jurisdiction. Had I been born and educated a Roman Catholic, and ordained a priest in Ireland, or in any other country, and had I been, by the goodness of GOD, taught to see the errors and wrong practices of my Church, I do not think I should leave its communion; I should feel it my duty to protest against these errors, and endeavor to enlighten the minds of my flock, and of my brethren in the priesthood, and then patiently to suffer whatever persecution such a line of conduct would most probably induce. When I had been expelled from their communion, I should feel at liberty to conform to the Reformed Church, but not till then. In so doing, I think I should best imitate the example of the LORD and his blessed apostles. Such, certainly, has been the course adopted by Mr. O'Croly, who (without defending all his opinions) is by far the most learned and respectable priest that has conformed in Ireland for many years.

There is another consideration also, which can scarcely fail of pressing on any reflecting mind. The Reformed Church in Ireland is daily becoming less capable of effecting the objects of its mission. When the provisions of the Church Temporalities Acts shall have been completely brought into operation, to say nothing of Mr. Lewis's improvements on them, there will be scarcely a learned clergyman in Ireland. There are very few at present; learning having scarcely ever been considered in the disposal of government patronage; but then, I fear, there will be none. Every thing like learned leisure is to be destroyed. Both parties vieing with each other to make sacrifices to the rapacity of our friends and enemies. Now, without a learned clergy, we never can touch the Roman Church. It is this which has hampered and crippled us. Ever since the Revolution, the patronage of the crown to the dignities and sinecures of the Church has been prostituted in so shameful a manner that we have had scarcely any persons qualified to enter on the controversy. And I need not say to you, that nothing has done more to impede the progress of the Reformation than the zeal of ignorant, but eloquent men, who, too often, have utterly misunderstood and misrepresented the tenets of both Churches, and frequently, in attacking what they thought Popery, have attacked fundamental truths of the Catholic faith. In fine, I do not believe that the Church of Rome in Ireland will be reformed except from within, and that whatever chance we may formerly have had of producing so desirable a result in our character of a missionary endowment, is daily becoming less. With such feelings, (and they are the feelings of every Churchman acquainted with Ireland whom I have known,) the sentence objected to was written; and entertaining such views, I cannot but most earnestly desire that our efforts should be directed rather to the gradual illumination of the minds of the population of Ireland, than to gaining over proselytes to our own communion. If they once receive truth, our disunion will soon be terminated. The majority of religious persons, indeed, seem to think that if the Roman Catholics become Protestants, it is little matter by what means the change is effected, and still less what section of Protestants they join. I certainly have no community of feeling with such a sentiment.

Are the Roman Catholics of Ireland members of a Christian Church? Are their clergy as truly bishops, priests, and deacons of the Church of CHRIST, as we are? Intruders and schismatics though they be, recognised neither in law nor equity; slaves and emissaries of a foreign usurpation, degrading the minds of their "subjects" with superstition and idolatry; standing between them and civilization, education, and truth; are not they and their people part and parcel of the Church of CHRIST, as truly as we are?—and do not we and they (shudder at it as we may) compose, in the sight of GOD and his angels, *the Church of Ireland?* And was there ever exhibited such a spectacle since the foundations of the Church were laid? In every city, two bishops; in every parish, two priests; without one single interchange of Christian communion; regarding each other with feelings of irreconcileable animosity. How is such a state of things to end but in total atheism? Unless GOD interpose, I do believe it will end, it can end, in nothing short of it. On the one hand, the clergy of the Reformed Church know that their aristocracy and laity never will rest until they have reduced them to a voluntary system, and seized on every shilling of ecclesiastical property. They have been carrying on their systematic spoliation ever since the Revolution, and each act of robbery has stimulated them to another and a larger. On the other hand, the Roman priesthood have let loose all the restraints of morality, in order to effect the entire prostration of the empire, and the extinction of their rivals in both countries. They are the tyrants of the poor; the demagogues and agitators of their bleeding country. They have goaded on their ignorant and lawless slaves to such a state of violence, that no one now will insure the life of an Irish Protestant clergyman; and, in some counties, a *curate* durst not attend the call of a sick or dying parishioner without loaded pistols. The conservatives imagine that such evils can be cured by concessions; the radicals, by destruction; the whigs, by an alliance with Mr. O'Connell and Dr. Murray. Meantime, who that loves CHRIST and his Church in this wretched and tormented country, would not rejoice with unutterable joy if the Romish clergy of Ireland could be induced to retrace their steps, and, renouncing the novel yoke of foreign tyranny and exaction, renouncing a subjection which debases their morals as men and as clergymen, would cast off, by an honest and *bona fide* reformation, all that is really *anti*-scriptural in their doctrine and worship, all that is really incompatible with sound and healthy, primitive and catholic Christianity. Surely, if they could be persuaded to make such a reformation as this, the existence of two rival Churches need continue no longer. Some arrangement might be made, and the surviving bishop and priest might be put in possession of the undivided diocese and parish. Unless some such event be brought about by an internal reformation of the Roman Catholic Church in Ireland, I see no possible termination to our unnatural and disgusting disunion but universal anarchy and atheism.

* For most of these statements I have only time to give a general reference to Mr. Phelan's "History of the Policy of the Church of Rome in Ireland," published in the second volume of his Remains.

From the British Critic.

BISHOP HOBART AND COLUMBIA COLLEGE.

A transaction which took place in the management of Columbia College exhibits Mr. Hobart's powers in a remarkable light. The sagacity of foresight, the concentration of effort, and the fertility of resource, which distinguished him in so high a degree, were on this occasion prominently called into action. Columbia College was connected with the Episcopal Church; the legal condition on which it held its property from Trinity Church, was that the president should be an Episcopalian. Its affairs and discipline had fallen into disorder; and a certain Dr. Mason, a Presbyterian, of commanding talents and an overbearing temperament, undertook the work of reform. The Board of Trustees was not limited to Episcopalians, and the majority determined to elect Dr. Mason as president, with new powers and responsibilities. The question was, how to evade the restriction. Mr. Hobart who thought that the breach of principle was unjustifiable, and that Dr. Mason was utterly unfit for the office, struggled hard to prevent his election: he opposed successfully several schemes for effecting the object of the majority, some of which went to the length of a proposal to divide the property by calling in the aid of the legislature; but he found them at length determined to force the way, and at any hazard to make Dr. Mason president. Dr. McVickar shall tell how Mr. Hobart saved the college.

"Agitated by these contending evils, Mr. Hobart was driven almost to despair; the day of election approached and no remedy was found. Lying sleepless and restless the greater part of the night preceding that eventful day, as he revolved within himself how the evil might be avoided, suddenly the idea came into his mind of the creation of a new and temporary office, to be termed the provostship, into which Dr. Mason might be elected with whatever salary and measure of power his friends might see fit to give. This he thought would probably satisfy both them and him, and permit the experiment to be tried of his government of the college, while it would leave the charter and property untouched, the condition being complied with by means of a nominal president of the Episcopal Communion.

"The plans of Mr. Hobart, once matured, never slept. He accordingly arose before day, and crossing the river to Long Island, drove twelve miles to the seat of Mr. Rufus King, whose influence in the Board was among the first—satisfied him during breakfast of the feasibleness and prudence of the scheme, returned instantly to the city—called on Mr. Oliver Wolcott before he left his house in the morning, and, having convinced this gentleman also, whose opinions had the same weight with the Presbyterian, as Mr. King's had with the Episcopal members of the Board, before the meeting had succeeded in further uniting so many leading voices in its favor, that upon the opening of the business the matter assumed that shape, and was carried in that form by an almost unanimous vote. Dr. Mason was elected provost with an ample salary, and still ampler powers, and the Rev. Dr. Harris was elected president with but little provision for either."—*Prof. Years*, pp. 193, 194.

The result of the experiment was what Mr. Hobart foresaw. Dr. Mason was not a working but a talking man, and after six years of fruitless because heartless labor, was forced to resign. The temporary office was abolished, and Dr. Harris succeeded his noisy predecessor like the fertilizing stream after the splendid but fruitless torrent.

Many would have found fault with Mr. Hobart's scrupulous adherence to the form of the college statutes, and would have talked loudly of practical reforms and tangible results; but these scruples, followed by energetic action, saved the college.

From the British Critic.

HEBREW LITERATURE.

Rabbi David Kimchi's Commentary upon the Prophecies of Zachariah—Translated from the Hebrew—With notes and observations on the passages relating to the Messiah; by the Rev. A. M'Caul, A. M., of Trinity College, Dublin.

Mr. M'Caul, and no man was more competent, has here given us an excellent translation of a very curious treatise. Nay, he has done more; for, besides giving us the translation, he has interspersed "*notes*" and "*observations*" on the several chapters, of great use and value. As Hebrew literature will come in our next number more regularly before us, and as it is for this reason that we now pass over *Walford's New Translation of the Psalms*, we shall not at present enter upon the Commentary itself; but the account furnished of Kimchi and the Jewish writers, in the introduction, cannot fail we think to be interesting to our readers:

"Rabbi David Kimchi, commonly called by the Jews, from the three initial letters RaDaK, was probably born at Narbonne, where his father lived."* But whether born there or not, "he flourished about the time of the third Crusade, A. D. 1190, and lived through the first quarter of the thirteenth century. Whilst the laity of Christendom were engaged in the attempt to recover the Holy City, and the divines in perfecting and systematizing the Christian oral law, or Popish Rabbinism, Kimchi, and other distinguished rabbies of the day, were zealously and laboriously employed in the grammatical study of the Old Testament, and in the improvement of biblical interpretation. Their countrymen were accustomed then, as now, wherever the Talmud is much studied, to follow the Talmudic method of interpretation, and to pay but little attention either to context or grammar, of which, from the method of instruction pursued in rabbinical schools, they do not so readily perceive the necessity or the value. It would, however, be a mistake to suppose that Kimchi or his cotemporaries had discovered the simple and rational method of exposition, or that the Jews, in the long interval between the dispersion and the Crusades, were either ignorant or destitute of the grammatical principle. They carried with them from their country Onkelos's Chaldee translation of the Pentateuch as a model of literal interpretation; and the labors of Jonathan, about two centuries after the dispersion, testify that they knew how to profit by it. The Masora furnishes another instance of a diligent and accurate grammatical study of the text. 'It is evident,' says Gesenius, 'that its authors were guided by fixed grammatical principles, which, though never collected into one whole, they had deduced for themselves, and according to which they conformed the text, and endeavored to remove its irregularities and supposed errors. In doing so, they manifest a great accuracy of study.'"

We are afterwards told, that "diligently using the labors of his predecessors, and possessing no ordinary resources of his own, he has, besides a grammar and lexicon, left a commentary on most of the books of Scripture, which, though written six hundred years ago, will bear a comparison with any that has appeared even in the nineteenth century. Valuable in itself, it has other points of attraction for the Christian student. It is the work of one to whom the Christian world has been much indebted; for his grammar and lexicon have, until very lately, contributed the main portion of all similar productions, and his commentary has been one of the sources from which commentators, since the Reformation, have drawn most valuable materials. What Gesenius says, generally, of the Jewish commentators, is particularly true of Kimchi. 'The judicious commentator will know how to use much in them that is indisputably true and good; and a facility in understanding these sources is indispensably necessary to every respectable interpreter.' To the reader of the English Bible, Kimchi is also of value, as he will find the translations generally confirmed, and see how very little that rabbi would have altered. Indeed, a comparison with the rabbies would show that our translators were deeply read in, and diligent in consulting, the best Jewish authorities, and would go far towards proving that we have great reason to be satisfied with, and thankful for, our English translation. To the student of divinity, Kimchi and his cotemporaries are of great importance, inasmuch as they may be regarded as the founders of a new school in Jewish theology. The violent persecutions of the Crusaders, the jealousy excited by the Christian attempt upon the Holy Land, and the influence of the doctrine of the Mahometans, amongst whom they lived, produced a sensible change in Jewish opinions and interpretations, which is plainly marked in Kimchi and other writers of the day, and without a knowledge of which the phenomena of modern Judaism cannot be fully understood.

Rashi, Aben Ezra, and Kimchi, endeavored to get rid of the Christian interpretations, and Maimonides to root out the Christian doctrines which had descended from the ancient Jewish Church. The writings of the commentators passed without notice, but Maimonides' attack on Jewish doctrines drew down the sentence of excommunication, and led to a serious feud, in which Kimchi appeared as the friend of Maimonides, and endeavored to make peace. In the course of time, however, the opinions of all gained ground, and have now an almost universal influence on Jewish habits of thought, which makes a knowledge of their writings desirable.

"A specimen of Kimchi's Commentary is now presented to the public as a small contribution towards this object. It is hoped that even this may be useful, not only in exhibiting Jewish interpretation, but in helping Christians to form a more correct estimate of the Jewish mind. The controversialist is compelled to attack that which is erroneous, or even absurd in the oral law, and the ignorant or unthinking hastily conclude that all the Jewish writings are of the same character. The translation of Kimchi or Aben Ezra would speedily undeceive the world. In the meanwhile it is hoped that the patient reader of even this specimen will rise with a different idea of Jewish talent and learning. It may also facilitate the study of rabbinical literature to some who have commenced, and induce others to begin. The controversy with the Jews is an important branch of Christian divinity, which is comparatively overlooked, and cannot be effectually cultivated without some knowledge of the rabbies. It was principally for the conversion of the Jews that the oriental professorships were determined on at the Council of Vienna, in 1311, and it is to be hoped that those who appreciate the value of Christianity now will also remember that this is one use of knowing the original language of the Old Testament. To those whose other avocations do not permit them to study rabbinical writers this translation may prove useful, especially as constant regard has been had to the Jewish controversies, and the chief passages relating to the Messiah have been considered somewhat at length, in observations appended to the chapters in which they occur."

* Jost (in his Geschichte der Israeliten, vol. vi. p. 104) says unhesitatingly that he was born there, but the only authority which he gives is that of Wolfius, who does not speak so positively.

COMMUNICATIONS.

For the Churchman.

METHODIST EPISCOPACY, NO. XI.

In my last I labored to prove that Paul and Barnabas labored in the ministry for years previous to the time Ecclesia supposes they were ordained. In this number, according to promise, I am to show that if the transaction under consideration were admitted to be a real ordination, there is no evidence that it was performed by presbyters. By whom were Paul and Barnabas ordained, if this were an ordination?— The persons concerned in this transaction are described thus, Acts xiii. 1, 2, "Now there were in the church that was at Antioch certain prophets and teachers, as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, and Saul." Now the whole argument of Ecclesia rests upon the assumption that these were presbyters, in support of which he has not offered the least proof. He says of these prophets and teachers, "They certainly could have been no higher in order" than presbyters; but this rests upon his naked assertion. As this was a main point in his argument, he should have rallied all his powers around it; but instead of that, he has not even made an attempt at proof. The terms "prophets and teachers" do not designate the order of presbyters; how then does it appear that they were such? After taking it for granted that they were presbyters, Ecclesia remarks, "The right of ordination was originally in the body of presbyters, else these usurped that which did not belong to them."— The same mode of reasoning will prove that deacons have a right to ordain, only take it for granted that these persons were deacons. But if any one should happen to think so far as to conclude that they were bishops or apostles, Ecclesia's argument would disappear, and the whole affair would be consistent with the doctrine of the Episcopal Church; and there is just as much evidence that they were apostles, as there is that they were presbyters.

But I am to show, lastly, in reply to Ecclesia on this subject, that it is connected with other facts which must ruin the cause of Presbyterianism, if the whole were admitted for which he contends.

Paul and Barnabas are represented as holding the same rank as those by whom Ecclesia supposes them to have been ordained. The text reads thus, "Now there were in the church that was at Antioch certain prophets and teachers, as Barnabas, Simeon, Lucius, Manaen, and Saul." Barnabas and Saul Ecclesia supposes to have been ordained: hence the other three must have ordained them. Now were those who laid on hands prophets?—so were those upon whom they laid their hands. Were they teachers?—so were Barnabas and Saul teachers. Whatever those were who laid on hands, such were those on whom they laid their hands—that is, the text proves the one to be just what it proves the other to be. Now if this was a presbyterian ordination, then it follows that presbyters ordained presbyters. If it be said that Barnabas and Saul were inferior ministers, then were Simeon, Lucius, and Manaen inferior ministers, and inferior ministers ordained inferior ministers; and as they commenced their consecration equal, I think they must have been just equal after it was finished, unless they imparted to others what they did not possess themselves. If it be said that these prophets and teachers were all presbyters, and that Barnabas and Saul were, by the imposition of the hands of the rest, exalted to a higher order, two consequences must follow, fatal to the argument which Ecclesia draws from the subject:

1. If such be the case, it follows that the apostolic office was continued in the Church beyond the twelve and St. Paul; for in such case, Barnabas must have been constituted an apostle as well as Paul. Now if others were constituted apostles, or superior ministers, besides those commonly called apostles—and that, too, at the very time the last of these apostles was set apart to the office, and all done by direction of the HOLY GHOST—we must have three orders of ministers, of divine right and direct divine authority, for Episcopal government. It is worthy of remark, that Paul and Barnabas, if ordained on this occasion, were both set apart at the same time, by the same hands, for the same work—for they both went about the same work. Hence, if Paul was ordained an apostle at this time, so must Barnabas have been ordained an apostle, and the apostolic office was continued in the Church, which all Presbyterians deny; but if Barnabas was not constituted an apostle at this time, then Paul could not have been. Ecclesia may throw himself on which horn of the dilemma he pleases—either will ruin his cause.

2. If these persons were presbyters, constituting Barnabas and Saul apostles, an order still higher, then we have an apostolic example for the reconsecration of presbyters to induct them into a higher order, which Ecclesia denies. He says of Dr. Chapman, "If he will bring a solitary text in all the Bible, or from any Christian writer during the first two centuries of the Christian era, which proves that any one minister was consecrated *three times* by a *third order*, first a *deacon*, secondly an *elder*, and thirdly a *bishop*, I will promise, if his Church will accept of me, to submit to a consecration by the hands of one of his bishops."— Now let this be applied to what he calls the consecration of Barnabas and Paul at Antioch. It has already been remarked that these persons were all equal in office, all being prophets and teachers, Barnabas and Paul with the other three. These must have been presbyters, inferior to presbyters, or superior to presbyters. If they were inferior to presbyters, it could have been no ordination, since no one believes that deacons have the right of ordination; if they were presbyters, it proves a third consecration as an induction into a third order, and Barnabas was an apostle as well as Paul, and a third order exists of divine right; and if these persons were superior to presbyters, it proves nothing to Ecclesia's purpose:—therefore, whether they were presbyters, inferior or superior to presbyters, his argument must fall. Ecclesia contends, as do all Episcopal Methodists, that there are but two orders in the ministry of divine right, deacons and presbyters; and that bishops are mere officers in the order of elders; that the office does not exist of divine right, but that it may or may not exist, as expedience dictates. Now if the performance at Antioch was a real ordination by presbyters, as Ecclesia contends, it follows that the persons ordained must have been raised to a rank above presbyters, even as Ecclesia admits they were, when he argues from it that presbyters may constitute a minister higher than themselves; from which it must follow that a third order exists in the ministry, superior to presbyters, for Barnabas, who was raised to this superior rank with Paul, was not one of the regularly called apostles. Should Ecclesia still be disposed to reject the term *order*, and contend that Barnabas was only a presbyter in *order*, but exalted to an *office* above the body of presbyters, it will still appear that we have an officer in the Church above presbyters, not by mere expedience, but by the authority of the HOLY GHOST; and if we have such an officer in the Church by divine appointment, it is enough to answer the purposes of Episcopalians, while Ecclesia will find it of but little use to contend for a distinction between office and order. Thus we see that if this transaction proves any thing respecting presbyterian ordination, it must prove enough to overthrow the whole system.

DIAKONOS.

For the Churchman.

PASSAGES OF CHURCH LITERATURE, NO. III.

THE DIVERSITIES OF PREACHERS.

It is not easy to open a volume of our old divines amiss. Their pages are crowded with thought, for they wrote from the fulness of their subject. If the material came not from themselves, it was pointed with the authority of a weighty folio; but whether with the aid of genius or learning, they were never flippant or sciolists. They come prepared to teach us something of what they undertake, and in the presence of such powers, it is becoming to be a ready listener. We may be certain our attention will be rewarded—now with scraps of wit and fancy—now a burst of kindling eloquence, —now an apt truth wrapped up in the folds of a syllogism, or conveyed by that shorter road to the heart, an appeal to the feelings,—a home sentiment lurking in the corner of a simile, with all the pleasing variety in which the well-furnished mind can clothe the lessons of wisdom. On the last occasion we opened a volume of Donne to read one of the most elevated and ennobling views of courtesy, gentlemanly Christian courtesy, ever presented, reflecting the sense of an old dramatist of the same bold age, who says of patience:—

"Patience! why, 't is the soul of peace:
Of all the virtues 't is nearest kin to heaven;
It makes men look like gods. The best of men
That e'er wore earth about him was a sufferer,—
A soft, meek, patient, tranquil spirit:
The first true gentleman that ever breathed."

We have now a fragment from the sound judgment of South, that characterizes the "diversities of gifts" (1 Cor. xii. 4) in the sacred profession. First, a paragraph for the hearers of the word:—

"If the body of the church were all ear, men would be only 'hearers of the word,' and where would then be the 'divers?' For such, I am sure, we are next to seek for in our days, in which sad experience shows that hearing of sermons has with most swallowed up and devoured the practice of them, and manifestly serves instead of it; rendering many zealots amongst us as really guilty of the superstition of resting in the bare *opus operatum* of this duty, as the Papists are, or can be charged to be, in any of their religious performances whatsoever. The apostle justly reproaches such with 'itching ears.' And I cannot see but that the itch in the ear is as bad a distemper as in any other part of the body, and perhaps a worse."

So, too, thought the poet Crashaw, when in his epitaph on Mr. Ashton he wrote of him:—

"One of those few that in this town
Honor all preachers, hear their own.
Sermons he heard: yet not so many
As left no time to practise any:
He heard them reverently, and then
His practice preached them o'er again;
His parlor-sermons rather were
Those to the eye, than to the ear:
His prayers took their price and strength
Not from the loudness, nor the length."

Old George Wither too has a clever homily from this text in a passage upon well-doing.

"It is not mumbling over thrice a day,
A set of Ave Marias or of creeds,
Or many hours formally to pray,
When from a dull devotion it proceeds:
Nor is it up and down the land to seek,
To find those well-breathed lecturers that can
Preach thrice a Sabbath, and six times a week,
Yet be as fresh as when they first began."

To return to South, who will teach us that there are others in a well-governed Church than mere preachers and listeners—the gaping ear and the fluent tongue—that Christianity has its 'defensive part' as well as 'speaking,' which should be honored accordingly. Here are the several characters:—

"But to proceed. GOD has use of all the several tempers and constitutions of men, to serve the occasions and exigencies of his Church by; amongst which some are of a sanguine, cheerful, and debonair disposition, having their imaginations for the most part filled and taken up with pleasing ideas and images of things; seldom or never troubling their thoughts, either by looking too deep into them or dwelling too long upon them. And these are not properly framed to serve the Church either in the knotty, dark, and less pleasing parts of religion, but are fitted rather for the airy, joyful offices of devotion: such as are praise and thanksgiving, jubilations and hallelujahs; which, though indeed not so difficult, are yet as pleasing a work to GOD as any other; for they are the noble employment of saints and angels, and a lively resemblance of the glorified and beatific state; in which all that the blessed spirits do, is to rejoice in the GOD who made and saved them, to sing his praises, and to adore his perfections.

"Again there are others of a melancholy, reserved, and severe temper, who think much and speak little; and these are the fittest to serve the Church in the pensive afflictive parts of religion; in the austerities of repentance and mortification, in a retirement from the world, and a settled composure of their thoughts to self-reflection and meditation. And such also are the ablest to deal with troubled and distressed consciences, to meet with their doubts, and to answer their objections, and to ransack every corner of their shifting and fallacious hearts; and, in a word, to lay before them the true state of their souls, having so frequently descended into and took a strict account of their own. And this is so great a work, that there are not many whose minds and tempers are capable of it, who yet may be serviceable enough to the Church in other things. And it is the same thoughtful and reserved temper of spirit which must enable others to serve the Church in the hard and controversial parts of religion; which sort of men (though they should never rub men's itching ears from the pulpit) the Church can no more be without, than a garrison can be without soldiers, or a city without walls; or than a man can defend himself with his tongue, when his enemy comes against him with his sword. And therefore great pity it is, that such as GOD has eminently and peculiarly furnished, and as it were cut out for this service, should be cast upon and compelled to the popular, speaking, noisy part of divinity; it being all one as if, when a town is besieged, the governor of it should call off a valiant and expert soldier from the walls, to sing him a song, or play him a lesson upon a violin at a banquet, and then turn him out of town because he could not sing and play as well as he could fight. And yet as ridiculous as this is, it is but too like the irrational and absurd humor of the present age, which thinks all worth and sense confined wholly to the pulpit. But for all these false notions and wrong measures of things and persons, so scandalously prevalent amongst us, 'Wisdom,' as our Saviour tells us, 'is and will be justified of her children.'"

Of the more ardent and fervent preacher, who deals with terrors and threats, he says:—

"But then while such persons are thus busied in preaching of judgment, it is much to be wished that they would do it with judgment too; and not preach hell and damnation to sinners so as if they were pleased with what they preached. . . . Let ministers threaten death and destruction, even to the very worst of men, in such a manner that it may appear to all their sober hearers that they do not desire, but fear that these dreadful things should come to pass: let them declare GOD's wrath against the hardened and impenitent, as I have seen a judge condemn a malefactor, with tears in his eyes; for surely much more should a dispenser of the word, while he is pronouncing the infinitely more killing sentence of the divine law, grieve with an inward bleeding compassion for the misery of those forlorn wretches whom it is like to pass upon."

Note the inference from this diversity:—

"This great diversity of the SPIRIT's gifts may read a lecture of humility to some and of contentment to others. GOD indeed in his great scheme of the creation, has drawn some capital letters, set forth some masterpieces, and furnished them with higher abilities than ordinary, and given them gifts as it were with both hands. But for all that, none can brag of a monopoly of them; none has so absolutely engrossed them all as to be that thing of which we may say, Here we see what and how much GOD can do. No: GOD has wrote upon no created being the utmost stint of his power, but only the free issues and products of his pleasure. GOD has made no man in *opprobrium naturæ;* only to overlook his fellow-creatures, to upbraid them with their defects, and to discourage them with the amazing distance of the comparison. He has filled no man's intellectuals so full but he has left some vacuities in them, that may sometimes send him for supplies to minds of a much lower pitch. He has stocked no land or country with such universal plenty without the mixture of some wants to be the ground and cause of commerce; for mutual wants and mutual perfections together are the bond and cement of conversation. The vast knowledge and ruling abilities of Moses might yet stand in need of Aaron's elocution; and he who speaks with the tongue of angels, and the greatest fluency of spiritual rhetoric, may yet be at a loss when he comes to matters of controversy and to assert the truth against the assaults and sophistry of a subtle opponent. GOD indeed can and sometimes happily does unite both these gifts in the same person. But where he does not, let not him who can preach condemn him who can only dispute; neither let him who can dispute despise him who can only preach. For (as we have shown before) the Church is served by both, and has equally need of some men to speak and declare the word, and of others to defend it: it being enough, and too often more than enough, for one to maintain what another says. In which work the speaking part is indeed the more easy, but the defensive the more glorious."

D.

For the Churchman.

So closely is the Church militant brought into contact with the world, and especially in these days of diluted Christianity, that the prevalent errors of the one are sure in some degree to infect the other. It seems to be conceded that the spirit of the world is at present restless, feverish, and eager for excitement; and certainly, if we extend our view over the whole surface of the Christian community, the same epithets are strictly applicable to the visible Church of our day. The religion of the mass seems to be wholly a religion of the ear, and not of the heart. It seems to be forgotten that the Saviour enjoined upon his disciples to "enter into their closets, and shut the door, and to pray to their Father which is in secret," promising that "our Father, who seeth in secret, shall reward us openly;" and that by his own example he set a solemn seal to this injunction. Men seem to lose sight of the fact that GOD, as if to provide against the peculiar temptation of these stirring times, has put the Bible within every one's reach, that the privilege of meditating thereon by day and night should no longer be restricted to a select few, and that hearing should no longer be the only way of acquiring a knowledge of his truth. Yet one might infer from the prevalent practice of Christians, that "talking of GOD" was the only means of grace, and had finally superseded the duties of prayer, of meditation, of self-examination, and of a meek and faithful use of the holy sacraments. The apostle does command that we "forsake not the assembling ourselves together," but with more peculiar emphasis does he warn us to be frequent and fervent in prayer.

The Psalmist, describing the "blessed," says, "His delight is in the law of the LORD, and in his law doth he *meditate* day and night;" and he likens such to "a tree planted by the rivers of water, that bringeth forth his fruit in his season." Modern Christians of the current stamp might rather be compared to stinted shrubs by some scanty rivulet, having no depth of root, because no sufficient aliment, unadorned with foliage, and unproductive of fruit. Can this way of hearing on the wing make one mighty in Scripture, and fruitful in every good word and work? Can those who are ever in search of some new thing, or place, or person, keep to "the old paths?"— From this preference of external stimulus and excitement to reflection, meditation, and secret prayer, and of the doctrines of particular men to the diligent personal study of GOD's holy word, arise, no doubt, at least in part, the prevalent contempt for the authority of the Church catholic; the aversion to a liturgy, (whose prayers are not sermons disguised in the technicalities of prayer, and can be palatable only to the habitually devotional,) and the mournful depreciation of the sacraments, as means whereby we receive GOD's grace, and as pledges to assure us thereof.

When professed Christians shall, in obedience and in subjection to the spirit of truth, apply their minds to understand GOD's holy word—when parents and sponsors shall fulfil their "parts and duties" to those whose sureties they are, according to the spirit of their solemn engagement, and, as enjoined on the Israelites of old, shall teach the statutes of the LORD diligently unto their children—when the sacraments shall be honored as appointed by GOD for our spiritual benefit and comfort—and when the overflowing hearts of GOD's children pour forth to him their grateful and appropriate tribute of prayer and praise—then Satan's devices shall fail; schisms shall cease; the Church shall be "as a city set on a hill, which cannot be hid;" Jerusalem shall rejoice, for "peace shall be within her walls, and prosperity within her palaces!"

DIO.

For the Churchman.

Mr. Editor—A writer in your columns, under the signature of Nomodidaskalos, questions the propriety of regarding as law terms the words "justify and justification," in their usual theological sense. The authorities he appeals to are not ancient. What I wish to ask of him, for I am quite ignorant of legal science, is, whether juridical authorities of an earlier period cannot be found for this use of the words? Almost all divines write on this presumption; and some of them, as Calvin, had studied law. It will be a broad conclusion, to find in error, in a matter so easily to be ascertained, all these learned men.

TYRO.

From the Gambier Observer.

THE CHURCHMAN AND JUSTIFICATION.

We have been looking, with no little curiosity, to the successive numbers of the Churchman for the promised development of the editor's views on the subject of *progressive* justification. What we expected the last number brings to pass—the evidence of his being upon ground far less objectionable than that at first assumed, and totally at variance with the article in the Protestant Episcopalian, with which the editor at first professed entirely to agree.

What then does the editor declare to be his view of the *progressive* character of justification by faith? He illustrates it thus: a man convinced of sin "is led to embrace the offer of mercy by exercising a genuine repentance towards GOD and faith in the LORD JESUS CHRIST. He is thus, as will be admitted on all hands, justified by faith. Now suppose that after a relapse into sinful courses, he again turns to GOD by faith: in that case is he again justified? We say that he is justified as often as he returns to GOD by faith. If we understand right, they who deny that justification is progressive, say that he is not; that justification is a single act never to be repeated."

The editor, we assure him, so far as we are concerned, does not understand right as to the views of those with whom he argues. Of this we will speak by and by. What we now assert is, that his views of progression are not those of the article in the Protestant Episcopalian, which, on its first publication, he espoused and copied.

The editor assumes that *immediately* upon the exercise of repentance and faith, the sinner is *justified*. We take for granted he means that the justification for *all that is past* is *complete*. The sinner is *entirely justified*. The *progression* consists only in this, that when he shall again relapse into sin, *he must again repent and believe*, and *thus be justified again*. We venture to say that had the paper in the Protestant Episcopalian asserted no progressiveness but this, no controversy on the subject would have appeared. We understand the progressive justification advocated in that production in an entirely different and far more objectionable light. We read there that "justification is to be regarded as having *a beginning*, that is, when we begin to be penitent, faithful, holy: and as having a *gradual progress* as we advance in holiness and grow in grace." Now it cannot be said that the writer here means by justification any thing like *sanctification;* for he has just said, "It is the righteousness which GOD *counts* to men," and that it is "the *pardon of our* sins and our *acquittal* from punishment through the atonement and merits of CHRIST." So that the above statement of this writer, by a substitution of his own equivalent terms, reads thus, "Pardon of sin and acquittal from punishment through the merits of CHRIST are to be regarded as having a *beginning*, that is, when we begin to be penitent, faithful, holy: and as having *a gradual progress* as we advance in holiness and grow in grace." Now if there be any meaning deducible from these words, it is that pardon or justification (for the writer, incorrectly we think, considers them as convertible terms) is partly established when there is a little faith and holiness—*more established*, when there is *more* faith and holiness, and so on to the end. This idea the writer carries throughout. For example, he says that "every triumph of faith in a holy person is counted to him for righteousness," in this sense that it "*contributes to his justification*"—so he says, "There are degrees of faith," and all our faith from first to last is *included in our becoming*, through CHRIST, acceptable to GOD." Again— "Justification is not perfect at once, but proceeds *step by step*." Speaking of the act of Phineas, which was counted to him for righteousness, he says, "It will not be supposed that this one deed *perfected* his pardon, it only contributed to it," &c. "So the present act of faith on the part of Abraham by no means perfected his pardon, it only contributed to it," &c. By all this language we are forced to understand the writer as maintaining that when a sinner convinced of his sins is led to embrace the offer of mercy by exercising a genuine repentance toward GOD and faith in the LORD JESUS CHRIST, he is *not* justified, but only that what he has then done *contributes* to his justification, and when he does it more and better, it will *contribute more*—and at the end all that he does in this way is to be summed up, and then the whole counted to him for righteousness; and then, if enough, the sinner is to be perfectly justified, through the merits of CHRIST—and if not enough, he is to be condemned. It is impossible to put any other plausible construction upon the above passages. And it was these passages in connection with the whole paper in the Protestant Episcopalian which the editor of the Churchman espoused as *expressing his own views*. And it was these which created a deep sensation in the minds of a "great company of the preachers," and many others. We regard the doctrine with an aversion as strong as the love we bear to what we consider *its direct opposite*, the whole way of salvation revealed in the Gospel of CHRIST. But we see no such doctrine in the last declaration of the Churchman. Indeed, if he understands by progressive justification only, that a sinner having been once *entirely forgiven and accepted* when he first came to CHRIST in repentance and faith, but having now relapsed into sin, *must renew his repentance and faith in order to renew his acceptance with* GOD, we have no controversy with him. It is a progressiveness we have never denied. "We must know," says Archbishop Usher, "that faith justifieth not as a habit, but as an act applying CHRIST to the comfort of the soul." And when there are new sins he says, "There is a new act of faith; faith at *first and last* is that whereby I am justified from my sins which *I commit afterwards*."—Sermon on Justification by Faith. Thus the Churchman has the credit of believing in progressive justification as Archbishop Usher believed in it, little as the latter could have dreamed that such justification would ever be called *progressive*. Usher's views on this subject are also *ours*. So that we have the happiness of agreeing with the Churchman against the writer of the article in the Protestant Episcopalian.

The point is just here. When a sinner once comes to CHRIST and believes, &c., does he then obtain a *full remission* of all his sins and *entire* acceptance with GOD? Should he grow in faith and holiness, would his sins be any *more* remitted and he any *more* accepted through the merits of CHRIST than when he first exercised genuine repentance and faith? In other words, does strong faith justify any more than *weak* faith? the *second* act of faith any more than the *first*? The article in the Protestant Episcopalian says *Yes*, or else we know not the meaning of words. We say, because the Scriptures say, "*No, by no means*." So say all the standards of our Church. And so we understand the Churchman. And we say to him on this great article, *stantis aut cadentis ecclesiæ*, "*Stand*, having your loins girt about with truth, and having done all things, *stand*," "steadfast, unmoveable!"

But we are sorry that we are obliged to dissent from a great deal in the subsequent part of the editorial article in the last Churchman. We must dissent absolutely from the propriety of taking the "Necessary Erudition" for an authentic exhibition of the Reformers' views, at the time when they gave their last and mature *imprimatur* to the standards of our Church. We should be exceedingly sorry to be required as Episcopalians to hold all the Popery which they may be shown to have held when that book was composed, and which they afterwards renounced. But this we pass. There is in the last Churchman a confounding of the terms *justification and sanctification*, and of the things signified, from which also we must be allowed entirely to dissent. The editor thus writes:—

"Now, to any man who takes plain Scripture and common sense for his guide, it would seem no better than a schoolboy's paradox to say that we cannot be made more and more righteous, i. e. be more and more justified. And indeed nothing but an artificial refinement, unknown to the simplicity of the Scriptures and the Homilies, could have led to the curious distinction of modern theology, that in the first act of the Christian life we are made *righteous*, but that thenceforward we are made *holy*. The Scriptures and Homilies every where teach that we are accounted righteous only for the merit's sake of our LORD JESUS CHRIST and not for our own deeds or deserts; but we cannot see that they recognise the systematic distinction between justification and sanctification. These words are used doubtless with *shades* of difference in their meaning, but with no such difference as indicates the precise and inviolable relationship assigned to them in human systems. Both are works of GOD, and both are progressive."

We are very doubtful whether we understand all of the above. As to the paradox, "that we cannot be made more and more righteous," we are doubtful which side of the question the editor would take, because we know not what he means by *righteous*. If he mean *justified* as in the eleventh Article, "We are accounted *righteous* before GOD only for the merit of our LORD and Saviour JESUS CHRIST, and not for our own works and deservings;" then we say, "*We cannot be made more and more righteous*." In other words, our righteousness or justification is not in this sense *progressive*. But if by *righteous* the Churchman mean *holy*, then we say *we can be made and are commanded to become more and more righteous*. In other words, our righteousness, as *synonymous with our sanctification*, is progressive. And here we see that the distinction between justification and sanctification is real, wide, and important. Both are called in the Scriptures righteousness; but one is "*accounted* to us *by faith*." It is the *righteousness* of CHRIST *independently* of our works and deservings *and admits no increase*. Faith puts it on, but a weak faith as much as a strong one, and puts it on the greatest sinner as well as the least. But the other righteousness is not *accounted to us, but wrought in us;* it is not the righteousness of CHRIST, by faith, alike to all that believe, but *holiness* produced in the heart by the Spirit of CHRIST, and *not* alike to all that believe, but *in different degrees* in all according to the measure of their faith. It is in the strictest sense *progressive;* capable of and requiring increase of purity and power.

Now we understand the Churchman to say that the distinction between these two descriptions of righteousness—the one that of justification, the other that of sanctification, is a small matter, a thing of artificial refinement, opposed to the simplicity of the Scriptures and Homilies; that in the Scriptures and Homilies these words justification and sanctification are used only with *shades* of difference in their meaning.

But let us hear Archbishop Usher on this subject: "There is a double righteousness: there is a righteousness fulfilled *in* us and a righteousness fulfilled *by* us. The righteousness fulfilled *in* us is fulfilled by another, and is made ours by *imputation;* then there is a righteousness within me an "*inherent* righteousness." This is not very modern "theology." The Church, in her eleventh article, uses language in explanation of one of these terms which cannot be in any sense applied to the other. Of *justification* she says, "We are *accounted* righteous before GOD only for the merits of our LORD and Saviour JESUS CHRIST and not for our own works or deservings." But suppose such language were used for *sanctification!* How would it sound to say, "We are *accounted holy* only for the merits?" &c. But if sanctification be progressive in a sense in which justification cannot be: if the former be *an effect wrought within* the sinner, and the other only something *accounted to* the sinner: if the one be synonymous, according to the writer in the Protestant Episcopalian, with pardon, and the other with holiness: if the chief of sinners, who has just begun to be holy may have as much *justification* as the best of saints, and yet by the supposition be unspeakably inferior in *sanctification:* if the former be an instant translation from condemnation to acceptance with GOD, and the latter a progressive transformation from the corruption of our nature to conformity with the holiness of GOD, surely the distinction is natural, broad, evident, and necessary. Why else does St. Paul employ it when he says, (Cor. i. 30,) "Of him are ye in CHRIST JESUS, who of GOD is made unto us *wisdom* and *righteousness* and *sanctification* and *redemption*." We take it for granted that righteousness here stands for *justification*, and that as there is an important distinction between wisdom and sanctification, so there is between sanctification and righteousness.

We conclude this subject of the difference between justification and sanctification with an extract from the discourses of Archbishop Usher quoted above.

"The question betwixt us and Rome is not whether we are justified by faith or not! But whether we are justified at all. There are two graces, righteousness imputed which implies forgiveness of sins, and righteousness inherent which is that grace of sanctification begun. They utterly deny that there is any righteousness but righteousness inherent. They say forgiveness of sins is nothing but sanctification,—a new doctrine never heard of in the Church of GOD, till these last days, till the spawn of the Jesuits devised it. Forgiveness of sin is this, that GOD will never charge me with it again. *They* say that forgiveness of sin is an abolishing of sin in the subject, where is true remission: as much as to say, there is no *justification distinct from sanctification:* whereas the apostle distinguisheth them when he saith, 'The Son of GOD is made unto us wisdom, righteousness, sanctification, and redemption.' In his *prophetic* office, Usher says, CHRIST is made unto us *wisdom:* in his *priestly* office, *justification:* in his *kingly* office, *sanctification*. 'The work of CHRIST's priestly office is to be a propitiation for our sin; sanctification proceeds from the sceptre of his kingdom. *The one is without me, the other within me. The one receives degrees, the other not.* A man that is holy may be more holy: but imputed righteousness does not forgive one man more than another. Imputation is without augmentation or diminution —justification and sanctification have divers contraries. The contrary to justification is condemnation; but the contrary to sanctification is wickedness and false dealing, &c. Thus you see the difference between these two.'" Yes, good Archbishop, we do indeed—that it is much more than *a shade of difference* as our brother of the Churchman contends—that it is not a refinement of modern theology as the same asserts; but very important to be distinctly understood and clearly taught and constantly maintained. So thought your judicious predecessor, Hooker, when he said "concerning the righteousness of sanctification, we deny it not to be inherent; we grant that unless we work we have it not; only we distinguish it as a thing different in its nature from the righteousness of justification: we are righteous the one way by the faith of Abraham; the other way, except we do the works of Abraham, we are not righteous. By the one we are interested in the right of inheriting; by the other we are brought to the actual possession of eternal bliss."

THE CHURCHMAN.

SATURDAY, JUNE 3, 1837.

GAMBIER OBSERVER.—We give our readers a long article from the Gambier Observer, and in order that our worthy cotemporary may have a fair chance, he shall appear full and unincumbered with a word of note or comment on our part. We have but little to say in reply, and that little shall appear in our next. Our only aim in prosecuting this discussion is, to bring about a substantial uniformity of opinion; or, if this be impracticable, to produce clear views on both sides. Perhaps our readers and we want light. Perhaps our opponents are mystified. Whichever be the case a little discussion can do no harm. The editor will take care that the readers of the Churchman see the best articles on the opposite side, and if they come at the truth, he will be perfectly satisfied, nay truly thankful, even if he should himself be convicted of error. The truth which may result from a comparison of opposite views will be of infinite and eternal worth; the desire of victory for one's self, or the imputation of the desire to others, is the paltry operation of a paltry mind. We shall neither impute such a motive to others, nor stoop to repel it from ourselves.

"THE JUDICIOUS HOOKER."—In a former number we endeavored to vindicate Hooker from the charge of holding the doctrine of imputation in the narrow sense in which it is sometimes advocated: and having done this, we adduced the following passage from his sermon on justification, as a proof that he made sanctification precede justification. Hooker says:—

"The Spirit, the virtue of the Spirit, the habitual justice which is engrafted, the external justice of JESUS CHRIST which is imputed; these we receive all at one and the same time; whensoever we have any of these we have all; they go together: yet sith no man is justified except he believe, and no man believeth except he has faith, and no man except he hath received the spirit of adoption hath faith: forasmuch as they do necessarily infer justification, and justification doth of necessity presuppose them, we must needs hold that imputed righteousness in dignity being the chiefest is notwithstanding in order to the last of all these: but actual righteousness, which is the righteousness of good works, succeedeth all, followeth after all, both in order and time."

We think every reader must see that Hooker here distinguishes between the righteousness of CHRIST which is imputed in order to justification, and the act of justification itself. The imputed righteousness is *first* and *in order to* all the other blessings of the new covenant; being itself the *ground* or *foundation* of the covenant. Under this covenant we have, according to Hooker, 1st, the spirit of adoption; 2d, faith; 3d, belief; all which, says Hooker, "justification doth of necessity presuppose." But the spirit of adoption, faith, and belief, are all parts of our sanctification; and, therefore, if in Hooker's view the spirit of adoption, faith, and belief, precede justification, it is manifest that in his view sanctification also precedes it.

The reader now has the sentence of Hooker before him, *accurately printed*, and may judge for himself how far it warrants the inference which we made from it. We are sorry to say, that as printed in the former article in our paper on the subject of Hooker's sermon, it contained several gross typographical* errors. For the specification and correction of these we are indebted to the Episcopal Recorder: for which service the editor will accept our thanks.

The reader may have no fancy (as we have none) for these technicalities of expression, but he cannot help seeing the practical importance of the distinction in its influence on the pulpit and on Christian character. If we assure men that they must believe in GOD's word, and have faith and the spirit of adoption, which include the holy purposes of renunciation of sin and obedience to the Gospel, before they can hope to be accepted of GOD, we leave them no excuse for deferring the work of repentance and self-dedication to GOD. If, on the other hand, we hold out the belief that faith is *passive* in the work of justification, and that the holy purposes of repentance, obedience, &c., are infused into the soul by GOD either *after* justification or *simultaneously* with it, it is manifest that we hold out an inducement to men to remain in a state of supineness and negligence, and go forward in a careless and sinful course of life awaiting the irresistible impulse of the Spirit of GOD, and encourage them to believe that at the end of such a career they may become, after some exciting exercises of mind, as much the favorites of GOD as if they had persevered from infancy in a holy life.

* In using the word *typographical* we do not mean to throw blame on our printer, who has now got back to his old habits, and is as accurate as can reasonably be expected in the publication of a weekly paper. The fault in the above-mentioned instance was entirely our own; we had copied the extract from Hooker and neglected to compare it with the original, and in reading the proof sheet we passed over the extract, and thus it happened that between a bad handwriting and mistakes in copying the piece appeared as it did. We are *generally* careful when we transcribe a passage to compare the copy with the original, and to read the proof of such passages: and we take the omission to do so in the present instance as a warning against similar negligence in future. Those who read the Episcopal Recorder will see our reasons for these explanations.

ST. TIMOTHY'S CHURCH.—We hope the following statement will attract the notice of our readers and draw forth their aid in such shape as they may think proper to bestow. The case of the Rev. Mr. Mills is peculiar. For conscience sake he has surrendered his former means of support. His congregation though very numerous are too poor to contribute any thing for his salary. Neither the City Mission nor the Diocesan Missionary Society feel themselves authorized to take St. Timothy's Church under their auspices. The clergy have done what they could to befriend Mr. Mills in this embarrassing situation. What now shall be done? Can no permanent provision be made for securing the services of one Episcopal clergyman among the thirty thousand of German population?

"I desire to call the attention of Episcopalians to the wants and situation of this interesting infant church of our communion, believing that a knowledge of the circumstances under which it originated, and of its present condition, will secure for it that support

which seems to be necessary for its very existence. Its minister, the Rev. Mr. Mills, has recently been ordained in our Church, and has for seven years been laboring as a missionary in this city in the service, I think, of the Home Missionary Society. He has certainly shown that his motives were pure in the change which he has made, as he has abandoned the means of a comfortable support for engagement in a service where he has no resources or salary, and where he is obliged to live in a manner almost too precarious for endurance. These facts in regard to him are stated entirely without his knowledge. There are probably about 30,000 Germans in this city, a large portion of them are Lutherans, and proper exertions would probably attach a large number to the Episcopal Church. Nor would the enterprise stop here. Some of the most valuable foreign emigrants to our shores are Protestant Germans, they are in a great measure destitute of means of religious instruction, and in the western states most interesting fields of labor among them might be opened. I have been informed that in one of our dioceses a proposition was made to a distinguished bishop of our Church, now deceased, by the Lutheran denomination of his diocese for union with the Church. The particulars of the negotiation I am not acquainted with. I have alluded to these facts to show the further and important bearings which our interest in the German population in this city may have in our land at large. There are about 150 communicants connected with St. Timothy's Church. The members of the congregation are unable to do any thing of consequence for the support of their minister, and we believe that no minister of our Church in the city is in any degree so destitute of adequate and comfortable means of living as the minister of St. Timothy's. These things *ought* only to be known to be remedied. It is desirable that a more commodious place of worship should be provided than that now occupied by the congregation, and that a permanent salary be secured to the minister that he may engage with a mind at least relieved from the pressure of severe and continual want, and from the prospect of being daily without bread to eat, in the most interesting field of labor which he has entered. It has been said that Episcopalians are backward and timid in securing advantageous positions and openings for the advancement of the Church. It remains to be seen whether in the opening now most providentially made for extensive usefulness among the German population of our land the assertion proves true. I have one word to add about the Sunday school of St. Timothy's Church, and what I say here is from personal experience, having, since the first organization of the church, been engaged in the school. It is decidedly one of the most interesting schools I have ever known. The children are docile and eager to learn, but the school is small *for want of teachers*, and unless more teachers are added to our number the school must sink in the course of about a month, as the only two male teachers now attached to the school will then be obliged to leave it. To those who have the cause of Sunday schools at heart, we cannot but believe that the opportunity of gathering and keeping together a large and unusually interesting school, among a portion of our population whose spiritual destitution is peculiarly great, will be an appeal which they cannot well resist."

A PLEA FOR EPISCOPACY.—Under this title we have a very good discourse delivered in Charlottesville, by the Rev. E. Christian, of Albemarle, Virginia, the publication of which was caused by the numerous misrepresentations of the author's sentiments consequent on its delivery. Mr. Christian has spoken with plainness and decision, and given such an outline of the evidence for Episcopacy as will give reasonable offence to none, and will lead intelligent inquirers to a fuller investigation. Reserving an extract from the body of the discourse for our next, we give at present the introductory remarks.

That there are unreasonable prejudices against the discussion of controverted topics from the pulpit cannot we think be denied. Were the principle once adopted that no subject upon which the Christian world is at variance should be introduced by the minister of the Gospel to the notice of his audience because it might offend those who differ from him, he would be compelled to observe silence upon all the fundamental doctrines of the Christian religion, for there is upon all a difference of opinion. This is the policy usually pursued by those who are more concerned for their own reputation than they are for the dissemination of sound principles. Such temporizing, time-serving characters have a high reputation for charity and liberality, while the firm unflinching friend of truth is proscribed for his intolerance. Forgetting that intolerance consists, not in the maintenance of our own opinions, however erroneous, but in the persecution of those who differ from us. We are free to confess that we have none of that charity which consists in the sacrifice of principles to the applause of the world.

It is generally supposed that the way to conciliate the enemies of the Church is to keep back her sentiments with regard to her "distinctive principles," and some of her friends are pale with fear whenever they are announced. But we think that such persons exhibit more caution than is consistent with judgment.

If the distinctive principles of the Church are worth maintaining, they should be maintained with firmness, if they are not let them be discarded, and the sooner they are the better.

REASONS FOR EPISCOPACY.—In reviewing the Rev. Mr. Colton's "Reasons for Episcopacy," the Christian Spectator objected to the statements of the author as being exaggerated. If we may judge, however, from statements which emanate from the highest ecclesiastical body of that Church, in which the editors of the Christian Spectator have a representative voice, the statements of Mr. Colton, instead of being beyond the truth, were much within it. At the suggestion of the Rev. Mr. Breckenridge in the General Assembly now in session in Philadelphia, the Assembly attempted, by addressing appropriate questions to the different members to elicit information in respect to the state of the Church. The following is a summary of the facts which were collected by this process on the subject of discipline:—

Violations of Church order and neglect of discipline.

A lawyer who went into the study of divinity at Oberlin, was within a year licensed and ordained as an evangelist.

Not a Presbytery in the Western Reserve could be got to try a man for error in doctrine. All such accusations treated with contempt and given the go-by. The same the case in synod.

Members on admission required to assent not to the confession of faith, but to that of the particular church which they joined, and different churches have different confessions.

The right of license was considered as usurpation, and every man called by the Spirit has a right to preach.

When a complaint of error in an applicant for licensure was sent up to synod, it was evaded by the absence of representatives or records from the Presbytery, and in six weeks after the man was ordained.

An agent of the Home Missionary Society declared that he held under his control the location of every ministry in the synod of Michigan. These men usually embraced New Haven views; and should they renounce them would be deprived of bread.

Not a church in Trumbull Presbytery but two which have a session.

A licentiate before his ordination apprised the Presbytery openly, that he never would agree to the doctrine of imputation, yet was ordained.

Presbyterian ministers have lectured to their congregations against Presbyterian government, comparing it to the despotism of Russia, and induced them to become Congregational in their form, yet sit and vote in the Assembly.

The creed of a church altered to suit the Baptists that they might be admitted by immersion.

A candidate licensed for a single year.

The constitutional requisition of time of study in order to prepare for the ministry objected to, and disregarded as retarding the conversion of the world.

Presbyterian ministers settled over Congregational churches, and *vice versa*.

Presbyterian ministers dependent on the Home Missionary Society, if they oppose immediate abolition or advocate Old School doctrine are deprived of bread.

Members of the Presbyterian Church sneering at the standards not called to account or censured.

Finneyite and Taylorite evangelists producing uproar and confusion.

Church membership of infants denied.

Catechisms thrust out of Sabbath schools.

Superficial examination and hasty admission of candidates.

Congregational ministers voting in Presbytery.

Candidates refused licensure by Presbytery, obtaining it in Congregational churches, and are then received into Presbytery.

A candidate openly declared that he did not then believe, nor ever had believed, the doctrines of the Presbyterian Church, yet was ordained and installed.

Candidate examined not on the confession but on a sermon of Dr. Beecher's, and on agreeing to that was ordained.

A Presbyterian minister declaring that ministers now knew more about conducting revivals than the apostles did; and declaring that the apostles were wrong in their course, that they would have converted more sinners if they had used the anxious seat, still retained in Presbytery as in good standing.

THE PRESBYTERIAN CHURCH.—In the General Assembly now in session in Philadelphia, the Old School party have a decided majority, and the consequence has been, that the Assembly have adopted measures which will probably end in the excision of the Congregationalists and the resumption by the Presbyterian Church of her original distinctive ground. The proceedings of the Assembly appear to have been characterized by a spirit of moderation and firmness, and though some commotion in the elements is unavoidable, yet, so far as we can judge, the ultimate result bids fair to be brought about in an amicable way. One good at least will flow from this measure, it will check the usurpations of voluntary, irresponsible associations, which were stealing an uncontrolled authority over the mind of the country. If the Presbyterian Church is restored to her former position, the benevolent operations and moral influences of one of the largest denominations in our country will be responsibly conducted—conducted by the clerical and lay members of the Church in her proper organization, and through legislative and executive officers held responsible to the people by law, and not merged in any other and more extended influences, to be impelled by some half dozen ruling minds, who conceal the exercise of an arbitrary power under the gauze of a pretended responsibility to a public opinion of their own creation. Society will so far be in a more healthful state.

BAPTISMAL JUSTIFICATION.—It is a common thing for a man to be frightened *out* of his senses, but the editor of the Episcopal Recorder has been frightened *into* his senses. The picture which we drew of the consequences of a denial of baptismal justification has waked him up, and he now thinks proper to admit the doctrine. A month ago he wrote, "*Deplorable* indeed must be the condition of any Church in which the doctrine of baptismal justification and acceptance with GOD by the fulfilment of baptismal obligations is *to any extent* prevalent." Now, if we understand him right, he says, "*Happy* indeed must be the condition of that Church in which the doctrine of baptismal justification and acceptance with GOD by the fulfilment of baptismal obligations is *universally* prevalent."

Such a change as this could hardly be produced without some little vermicular motion; and accordingly, by watching the Recorder while suspended on the hook of conviction, we shall find him twisting his extremities sometimes on one side and sometimes on the other. In the first place, he tells us that he merely intended to deny baptismal justification in *that* sense in which the Christian Observer had represented Professor Pusey, of Oxford, as concurring with the Popish Bishop Gardiner. This might do, if we had charged him with denying it in that sense; but we did not: our charge was, that he went so far as to give the doctrine a full and unqualified denial. Again, he says that he has presented to his readers "but one view or theory of baptismal justification, *not supposing that there was any other* to which the phrase could with propriety be applied." Such a supposition would not be very creditable to him, under any circumstances, but in the present case it is particularly unfortunate; for we had before referred him to the Christian Observer as authority for *three different theories* of baptismal justification. Again, referring to our first article, he complains thus: "By means of partial quotation and capital letters, the insinuation of a meaning to our expressions was conveyed [by the Churchman] which is now distinctly attributed to us, *viz.* that we *so* held the doctrine of justification by faith as to exclude baptismal justification in *every* view or theory of the latter." But how was any such meaning *insinuated*, when it was the very aim of our article to show that while the Christian Observer and others had held the doctrine in different forms, the Episcopal Recorder alone had rejected it in every form? How, especially, could *he* complain of our having insinuated or asserted that he rejected it in *every* form, when he assures us in the same breath that he himself did not suppose that it was ever maintained in more than *one* form?

The truth is, it is nothing to the purpose in what sense the doctrine is held by us, Professor Pusey, Bishop Gardiner, or the Pope of Rome. The simple fact is, that the Recorder gave it at first an unqualified denial, and afterwards repeated and confirmed that denial by asserting that baptismal justification was not the doctrine of the Church. If we had adopted either of two theories attributed to the Christian Observer, or Bishop Gardiner's, or Archbishop Usher's, the denial of the Recorder would have been the same. It was wholly independent of, and not at all affected by, our view of the subject. However, it is some consolation that we have brought the editor to see that "baptismal justification and acceptance with GOD by the fulfilment of baptismal obligations" *is* the doctrine of the Church. This is so much made ground in the discussion.

And now what follows from the admission of baptismal justification? To show this we must again refer to the Catechism.

Our former article embraced the first portion of the Catechism. Thus: "Baptism, wherein I was made a member of CHRIST, a child of GOD, and an inheritor of the kingdom of heaven."

Hence we inferred the doctrine of baptismal justification: in other words, that the baptized infant was made by baptism *a member of* CHRIST, *a child of* GOD, *and an inheritor of the kingdom of heaven*. It is now admitted that the infant is justified in baptism. It is also admitted that this justification is not absolute but conditional; i. e., suspended on a condition, or on conditions, to be fulfilled by the party baptized: from which we infer that it will not be fully and absolutely bestowed until the condition or conditions imposed on us in baptism are performed. Let us now go to the next section of the Catechism.

Question. What did your sponsors then for you?

Answer. They did promise and vow three things in my name: First, that I should renounce the devil and all his works, &c.; secondly, that I should believe all the articles of the Christian faith: and thirdly, that *I should keep* GOD'S *holy will and commandments all the days of my life.*"

Now if any choose to resolve all these conditions into one, viz. faith, we have no objection: *provided*, that faith is *not* considered simply as an act of trust on the person of our Saviour, or as a passive outstretching of the soul to receive him as our personal righteousness, but that it *is* considered as the germ of all holy sentiments in the soul, and pious actions in the life. Inasmuch, however, as the condition or conditions embrace the whole period of our Christian probation, even "all the days of our life," we should like to be told how the justification can be fully and absolutely bestowed before life is ended?

The Rev. Hugh Smith, rector of St. Peter's Church in this city, took passage last week* in one of the packets for Liverpool. Mr. Smith's health has been seriously impaired by the arduous duties which have some time past devolved on him. We trust he may be restored to his family and church in renewed health.

* This notice should have appeared in our last, but was omitted by mistake.

ESSAY ON EDUCATION; *in which the subject is treated as a natural science, in a series of familiar lectures, with notes. By Mrs. Barbara O'Sullivan Addicks. Dedicated to the memory* of the late *Right Honorable John Marshall, Chief Justice of the United States.* New York: Protestant Episcopal Press. 1837.

This number we take to be the first of a series which are together to form the "Essay." Without giving a formal critique on its contents—which could not well be done in a short compass—we can say that we have read the present number with pleasure, as giving evidence of considerable originality and acuteness. The turn of the author's mind is peculiar. Most of her observations, however, are practically sound as well as ingenious. In regard to "the spirituality of the human hand," the author will find it easier to establish her claim to originality than to gain faith in her theory from the public, in this skeptical and materialized age. Thus much, however, we will say, as being in our judgment sober truth, that the ingenious speculations which she has thrown out, fortified as they might easily be with copious illustrations from history, particularly in the Egyptian line of derivation, and an abundant array of facts, might be found to have as plausible claims to the name of a science as phrenology, and to be equally capable of attracting the attention and commanding the belief of the public.

To the clerical and lay members of the Convention of the Protestant Episcopal Church in the Diocese of Kentucky.

Gentlemen—The object of the resolution of Convention, which passed at Danville just before adjournment, to go into Committee of the Whole on the state of the Diocese, with closed doors, is as apparent as if it were avowed, viz. to bring up the question of the alleged misconduct of the Bishop.

No one at all acquainted with the history of the deliberations of a similar committee at the last Convention can wonder at the reluctance which I feel to have my conduct called up in unfavorable points of light, before a body consisting of many (and in the present instance of a majority) of my accusers, who then acted, and are likely again to act, in the complex capacity of accusers, witnesses, and judges.

In consequence of the non-attendance of several friendly clerical and lay delegates from the Green River country; of the admission of four clerical delegates to seats in this Convention, in direct contravention, (as I conceive,) of the third article of the Constitution of the Church in this Diocese; and of the exclusion of at least two members, entitled on every principle of equity to take their seats; the Committee of the Whole will contain a bare majority of those who, by many acts, have declared most unequivocally that their minds are already made up unfavorably to the Bishop. I, therefore, hereby enter a solemn protest against any investigation of my conduct with closed doors, by a committee so constituted.

But, lest it should be supposed that this protest results from reluctance on my part to have my conduct rigorously inquired into by a tribunal properly constituted, I have to request that Convention, without any previous investigation, will go into the business of arranging charges and specifications in view of a presentment; and that my friends will join with them in this effort as far as they consistently and conscientiously can. I now publicly and officially demand what I have always called for, a trial by my peers.

Among the articles of agreement entered into at the close of the late investigation, before the Right Rev. Bishops Otey and Kemper, there is one which specifies, that in the absence of a canon of this Diocese on that subject, should a trial be gone into, it shall be conducted agreeably to the provisions of the canons of the Diocese of Pennsylvania, in such case provided. I have therefore to request that the Committee of Prosecution mentioned in the first section of the third canon may forthwith be appointed; and in order to save the time and expense attendant upon a compliance with that part of section second, which provides for a preliminary meeting of two or three bishops appointed by Convention, I hereby signify my consent to the designation of the court, at once, by the naming of any three of the following bishops, having jurisdiction on this side of the mountains, viz.—Bishops Meade, McIlvaine, Otey, Kemper, or M'Coskry.

No one can be more deeply conscious of his inability to perform acceptably the high and holy functions of his office, than your bishop; and that, for many errors of judgment, imprudences of expression and action, and above all, of that blameless and elevated devotion to his work which the great Head of the Church requires of him, he has deserved the severest chastisement of his heavenly Father. But of any one expression or act on account of which he ought to be considered justly liable to ecclesiastical censure, he is not conscious. On the contrary, he is ready to vindicate his absolute innocence of any such charge before any duly constituted tribunal, before the Church, before the whole country, and before the great Judge of angels and of men.

Praying that peace may speedily be restored to our distracted Diocese, and that GOD would mercifully forgive all those who have either done or wished me evil, I remain,

Gentlemen,

Your sincere friend.

B. B. SMITH.

Lexington, Ky., May 15, 1837.

INTELLIGENCE.

Episcopal Acts by the Bishop of this Diocese.—Ontario County: Monday, May 29, in St. John's Church, Canandaigua, admitted the Rev. Augustine P. Prevost, Deacon, the minister of the church, to Priests' Orders. Morning Prayer was read by the Rev. Thomas Meachem, missionary at Centrefield, assisted by the Rev. Mr. Irving, who read the lessons; the sermon preached by the Bishop; and the candidate presented by the Rev. Mr. Clark.

In the afternoon, confirmed fourteen in the same church.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Second Sunday after Trinity, June 4, West Troy, *Albany county*: Consecration, A. M.; Confirmation, P. M.; Christ Church, *Troy*, evening. 5, West Troy, Ordination.

Friday, June 16, Paterson, *Putnam county:* Consecration, A. M.; Confirmation, P. M. 17, Do. Ordination.

Fourth Sunday after Trinity, June 18, Lithgow, *Dutchess county*. Pleasant Valley, *evening*. Tuesday, 20, Christ Church, Poughkeepsie. 21, Wappinger's Creek. 22, Fishkill. 23, Fishkill Landing.

Fifth Sunday after Trinity, June 25, Flatbush, *Kings county*.

Sixth Sunday after Trintiy, July 2, St. Mary's Church, *New York:* evening.

Friday, July 7, Jamaica, *Queens county*; Saturday, 8, Rockaway, Consecration.

Seventh Sunday after Trinity, July 9, Hempstead, A. M.; Rockaway, P. M., Confirmation. Tuesday, 11, Islip, *Suffolk county*. 12, Setauket. Friday, 14, Huntington. 15, Cold Spring Harbor, *Queens county*.

Eighth Sunday after Trinity, July 16. Oyster Bay, A. M.; Glen Cove, P. M. 17, Hempstead Harbor. 18, Cow Neck. 19, Little Neck. 20, Flushing. 21, Newtown. 22, Hallett's Cove.

Ninth Sunday after Trinity, July 23, Tompkinsville, *Richmond county*.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

Where parishes are vacant, the neighboring clergy are requested to make arrangements for officiating in them occasionally, prior to the visitation of the Bishop.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

St. John's Church, Johnstown, New York.—This ancient and venerable edifice erected by Sir William Johnson previous to the Revolution, the foundation being laid A. D., 1766, having withstood the ravages of time for a period of seventy years, uninjured, was destroyed by the *great fire* which consumed the fairest part of our village on the morning of the 20th of November last.

Immediately after the fire the officers of the church passed a resolution to erect another edifice partly on the site of the one destroyed, without delay. Accordingly, on Tuesday of Easter week, being the 28th of March, the foundation of the new building was commenced, and on the 15th day of April, ult., the corner stone was laid by the Rev. Joseph Ransom, the rector of the church, with appropriate ceremonies.

The congregation assembled at the court-house in this village, at 9 o'clock, A. M., and after morning prayers a procession was formed which repaired to the site of the church being erected, preceded by the rector and officers of the church. During the procession the 122d psalm was repeated. A large concourse of citizens was in waiting at the place to witness this *sacred* and *ancient* ceremony.

The Rev. Mr. Ransom, after laying the corner stone, and invoking the Divine blessing for those engaged in the building of the church, delivered a very appropriate and feeling address, showing most clearly the propriety of a ceremony so frequently alluded to by the sacred writers, and that the practice was sanctioned by all antiquity; holding forth and explaining at the same time that most beautiful figure, "the corner stone" of a Christian Church, representing the Saviour of men as both the *foundation* and *corner stone* of his spiritual temple.

In the corner stone was deposited a leaden box containing a Bible, the Book of Common Prayer, copies of the following Church periodicals, viz. the Churchman, the Gospel Messenger, the Sunday School Visiter, the Children's Magazine, Sword's Pocket Almanack, containing a catalogue of the bishops and clergy of the United States, a copy of the proceedings of the Convention of this Diocese, also copies of the Northern Banner and Montgomery Democrat, the Garland, and Montgomery Republican, printed in this village; also deposited a record of the history of said church with the names of its successive rectors; the names of the wardens, vestrymen, and officers of the church; the names of the architect, builders, masons, and carpenters engaged in the erection of the church; the names of the ministers of the several congregations in this village; the names of the several institutions in this village with their officers, directors, and trustees; the names of all the professional gentlemen residing in this village, with a catalogue of the present officers of the national and state governments, the county officers, including the representatives in Senate, Congress, and Assembly, also the town and village officers for the present year, &c., &c.

The church now erecting will be larger than the old one, being in width 45 feet, and in length, including recess for vestry-room and projection of the tower, 87 feet. The walls of the church and tower are to be of stone, and will be finished in Gothic style, with Gothic tower, doors, and windows. In the interior a fine Gothic screen will separate the body of the church from the vestry-room. The whole when completed, as in its appearance will be combined both beauty and durability, will be an ornament to our village of which our citizens may be justly proud.—*Northern Banner.*

Diocesan Sunday School Society of Pennsylvania.—The anniversary meeting of the Sunday schools connected with this Society was held in St. Stephen's Church on Saturday afternoon last. The pews in the body of the church and the greater part of those in the galleries were occupied by the interesting collection of children assembled on this occasion. They were addressed by the Rev. Dr. Tyng in a sermon which manifestly excited among them the deepest interest. The occasional questions addressed to them by the preacher, as he proceeded in his discourse, were responded to in so full and animated a tone that no one could mistake the impressions which they received, and which we doubt not will be of a character unusually permanent and salutary. We have seldom witnessed a more interesting spectacle than was presented on this occasion. So large a congregation of the young, assembling from their various points of instruction in the most important of all knowledge, and their minds submitted to its power before they are drawn aside by the cares and pleasures of the world, presents a contrast to the ordinary character of adult assemblies which cannot but impart delight to the benevolent heart. True it is that there is evil enough among the young, tendencies which cannot be thought of but with sorrow for the depravity of our nature, but certainly there is more hope of its counteraction at this period of life than when the heart becomes hardened by long continued habits of sin. The promises of Scripture and the experience of the Church encourage us to hope for much good when religious instruction is begun in early life, and we doubt not that the fruits of the Sunday school system, in which so deep an interest is now felt, will be precious and incalculable.

It gave us no little pleasure, too, to think that the interesting assembly collected on this occasion was furnished by the churches of our own communion in this city, and probably the number would have been doubled, had all belonging to them attended, and the church been large enough to hold them. It was like a family meeting, the scattered members of which, with their respective heads, were collected in harmonious and affectionate fellowship, to be refreshed by contemplating the common welfare of the flock and uniting their prayers for the blessing of GOD upon the lambs of the fold.

On Tuesday evening the fifth annual meeting of the Diocesan Sunday School Society was held in St. Andrew's Church—the Right Rev. Bishop Onderdonk in the chair, by whom the meeting was opened with prayer. The report was read by the Rev. J. B Clemson, and addresses were delivered by the Rev. Dr. De Lancey, the Rev. J. V. E. Thorn, of this Diocese, and the Rev. J. Dowdney, of the Diocese of New York. A collection was made for the benefit of the Society.

We learn from the report that the aggregate number of teachers, reported from this Diocese to the Society, is 635, and of scholars, 5313. Many of the reports, however, were so imperfect, and so many schools have not reported at all, that this cannot by any means be considered as a full statement of the number of teachers and scholars in the Diocese.—*Episcopal Recorder.*

Lord Bishop of Quebec.—We are grieved to state that by the last accounts of the health of our venerated and beloved Diocesan, the hopes so fondly entertained by his clergy of his early return to this country are likely to experience further disappointment. A late severe attack of the afflictive complaint to which, within the last few years, his lordship has been subject, had given cause for the most anxious forebodings; yet we trust that as no unfavorable intelligence has subsequently been received, he has at least partially recovered from its effects, and may be enabled to revive the intention which, previous to that providential visitation, there was every prospect of his fulfilling,—his return to his Diocese during the ensuing summer. In the meantime, under this trying deprivation of the services of our beloved bishop, it is a matter of congratulation with the Canadian Church that the arduous and manifold duties of his high office have been delegated to an individual so exalted in piety, talent, and zeal as the Lord Bishop of Montreal. We fear, however, that the engagements which call for his lordship's more immediate attention in Lower Canada are likely to deprive the numerous clergy and congregations of the Church in this province, during the present year at least, of the gratification with which his arrival amongst them will be hailed.—*Church.*

Bishop White Prayer-book Society.—The anniversary of this valuable Society was held in St. Andrew's Church, on Wednesday evening, and was as usual, well attended and interesting. Bishop Onderdonk presided, and opened the meeting with prayer. The annual report was read by the Rev. Dr. De Lancey, and addresses were delivered by the Rev. J. Coleman, the Rev. J. M. Douglass, and the Right Rev. Bishop M'Coskry. A correspondent has furnished us with a copy of the resolutions offered by these gentlemen, and some other particulars relative to the meeting, which it is unnecessary for us to repeat, and to which we refer for further information.

We learn from the report read on this occasion, that the Society has continued its useful labors to the extent of its means, and, indeed, beyond its means. Its receipts have been but $967, which has been so far exceeded by the expenditures as to leave a balance of nearly $400, for which the Society is still indebted, and the liquidation of which is of course necessary to its future usefulness. Of the amount contributed, $612 has been received from Pennsylvania, $120 from Michigan, $50 from South Carolina, and sums of smaller amounts from other states. The number of Prayer-books distributed has been 5660, of which Pennsylvania has received 3044, Ohio 634, Kentucky 425, Michigan 300, New Jersey 320, Delaware 175, Connecticut 200, Virginia 112, Georgia 100, Rhode Island 62, North Carolina 50, Alabama 6; 150 were committed to the Rev. Mr. Wiltbank for distribution among the crew of the United States Ship Independence, of which he is chaplain. Of the Prayer-books distributed in this state 300 were sent to Pottsville chiefly for the use of the miners in that vicinity, by many of whom they were received with thankfulness, and have been productive of manifest good. Many of this class of our population are from England, where they were connected with the Church of England, and are now thankful to find their privileges renewed, in the use of a Prayer-book substantially the same with that which they have been accustomed to use.

We have enumerated the different contributions of the Society to distant dioceses, with a view to show its liberal disposition towards them, and to suggest again to its friends the propriety of furnishing it with means to act still more in accordance with it. There is no portion of our country in which the Prayer-book is not valued, and where its circulation is not only practicable but anxiously desired. The attestations to this truth are innumerable; and there seems, therefore, no reason why there should not be a general union in the object of this Society from every portion of the Church. Its situation affords the most favorable opportunity for publishing editions of the Prayer-book, and transmitting them to any spot in the Union. For every dollar contributed to its funds an ample return may be obtained; the reciprocation of benefits for means contributed being the object of the Society, and one which it is its pleasure to make in the most liberal manner compatible with its resources.

Episcopal Recorder.

The Rev. Chauncey Colton, D. D., late President of Bristol College, has been appointed to and has accepted the office of minister of Rosse Chapel, Gambier, and Professor of Pastoral Divinity and Sacred Rhetoric in the Theological Seminary of the Diocese of Ohio—the Bishop of the Diocese who has sustained the duties of these departments being expected in a few months to move his residence to Cleveland.

Gambier Observer.

From the Barbadian.

IS THIS A "READING COMMUNITY?"

We fear that, notwithstanding the "*march of intellect*," of which so much has been said and insisted upon, THIS is *not* "a reading community," in the sense of the word in which we think it ought to be understood. We do not mean to say that people do not *read;* but we would ask, "what do they read?" Do they read books that are to instruct them in their social, moral, and religious duties? Are they, by their studies, rendered better citizens, better neighbors, better *Christians?* Are they, by their readings, "more wiser"—or are they merely *amused?* We object *not* to amusement—men ought to be recreated and amused, but if this be the *sole end* of their reading, then we say that their studies are worse than folly. Men must be *taught*—they must be benefited by their books, or it is time thrown away. It may seem that what we now say savors of "saintcraft," or fanaticism; but we appeal to the reason of every thinking person for the truth of what we say.—We ask all our readers to examine the drawing-room tables of their own houses, and of their friends—what description of books do they find there? Perchance a newspaper, a novel, or an album, or a portfolio with sketches, or an elegant annual of some kind—the Friendship's Offering for 1837, for instance—all very good of their kind; but do they ever find any thing in the shape of a truly religious book, which they would be eager to place in the hands of their family or children? Is this then "a reading community," in the proper sense of the term?—We say no! and we say it with profound regret. It is probable, however, that ere long a new and proper spirit may be enforced among the inhabitants of this professedly Christian city; and that a scriptural and congregational library may soon be established in Kingston, for the supply of really sound and salutary food to the devourers of letters. People will read now; let them therefore read something good. We shall soon say more on this subject.

Jamaica Royal Gazette.

Clergy of the Protestant Episcopal Church, residing in the city of New York, with their respective residences.

Onderdonk, D. D., Right Rev. Benjamin T., 15 Whitehall.
Authon, D. D. Rev. Henry, 15 St. Marks Place.
Bayard, Rev. Lewis P., 106 Amity.
Berrian, D. D. Rev. William, 50 Varick.
Blake, Rev. John L., 10 Columbia.
Brown, Rev. John W., 15 Le Roy Place.
Carder, Rev. James D., 663 Broadway.
Colton, Rev. Calvin, 15 Le Roy Place.
Cooke, Rev. James W., 23 Cliff.
Cuming, Rev. Francis H., 24th street, 2d door from 4th Avenue.
Eastburn, D. D. Rev. Manton, 5 Mercer.
Embury, Rev. Edmund, 325 Greenwich.
Forbes, Rev. John M., 371 Hudson.
Frazer, Rev. Alexander, 341 Pearl.
Goodwin, Rev. Prof. 15 Le Roy Place.
Hackley, Rev. Charles W., 82 Waverley.
Hammell, Rev. William, 56 Carmine.
Haight, Rev. Benjamin J., 186 Henry street.
Hart, Rev. Abram B., Harlem.
Hawks, D. D. Rev. Francis L., 453 Houston.
Henry, Rev. C. S. 58 Lispenard.
Higbee, Rev. Edward Y., 50 Varick.
Huddart, Rev. R. Townsend, Bloomingdale.
Jones, Rev. Lot, 192 Allen.
Kellogg. Rev. Ezra B., 401 Hudson.
Kelly, Rev. Charles V., 30 St. Mark's Place.
Kip, Rev. William I., 498 Broadway.
Lyell, D. D. Rev. Thomas, 77 Anthony.
McVickar, D. D. Rev. John, 8 College Green.
Milner, D. D. Rev. James, 82 Beekman.
Morris, Rev. William, 186 Canal street.
Mills, Rev. George, 349½ Bowery.
Niles, Rev. William W. 12 Ridge.
Peck, Rev. Isaac, 77 Anthony.
Richmond, Rev. James C., Bloomingdale.
Richmond, Rev. William, Bloomingdale.
Schroeder, D. D. Rev. John F., 77 White.
Seabury, Rev. Samuel, D. D. 365 Hudson.
Smith, Rev. Hugh, 97 Nineteenth.
Staunton, Rev. William.
Taylor, Rev. Thomas H., D. D. 1 Rector.
Turner, D. D. Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth.
Vaughan, Rev. John A., 177 Grand.
Verren, Rev. Antoine, 99 Franklin.
Whittingham, Rev. William R., D. D. Theological Sem., Chelsea Square, Twentieth.
Williams, Rev. Peter, (colored) 68 Crosby.
Wilson, D. D. Rev. Bird, Theological Seminary, Chelsea Square, Twentieth.

CALENDAR.

JUNE.

4. Second Sunday after Trinity.
11. Third Sunday after Trinity, St. Barnabas.
18. Fourth Sunday after Trinity.
24. St. John the Baptist.
25. Fifth Sunday after Trinity.
29. St. Peter the Apostle.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has to acknowledge—

Received by the hands of Bishop Doane, offerings of St. Mary's church, Burlington, N. J., for Africa, $10; for Indian Missions, 10; for Mrs. Hill's school, 10—total, $30.

CHARLES J. ALDIS, Acting Treasurer,
June 1. Bank of America.

CITY MISSION.

The Treasurer of the New York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums since the 24th ultimo:

The collection in Trinity church, $143 16; ditto St. Paul's, 137 16; ditto church of the Ascension, 355 20; ditto St. Mark's, 331 18; ditto St. Luke's, 122 10; ditto St. Thomas', 325 10; of the offerings in May of St. Clement's church, 20 38; in addition to the collection in Grace church, 21st May, 5; a friend, by Rev. L. Jones, 2 50.—Total, 1441 78.

LEWIS PHILLIPS, Treasurer,
No. 54 Wall street.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber, as Treasurer of the above institution, acknowledges the receipt of $2 50 from the offerings of a teacher of St Stephen's church Sunday school, Philadelphia, according to Bishop Doane's plan—second payment; also the receipt of $9, being the amount of unpaid collections made at Pittsfield, Mass., by Rev. F. H. Cuming.

JOHN W. MITCHELL, Treasurer,
May 31, 1837. 28 Ann street.

CALVARY CHURCH.

The undersigned gratefully acknowledges the receipt of the following sums:

From William H. Harrison, $5; from Mr. Ploughs, 1; from Mrs. R——, 2.—Total, $8.

GILES BUSHNELL, Treasurer.
May 31, 1837.

EIGHTH AVENUE SUNDAY SCHOOL.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following donations, viz.

William B. Windle, $5; George B. Windle, 2 50; cash, 6; D. A. C. 10.

All donations will be thankfully received. The school is in great want of funds to meet the expenses for the present year. ALONZO R. CUSHMAN, Treasurer,
188 Pearl st., or Ninth Avenue.

NEW YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New York Protestant Episcopal Education and Missionary Society respectfully acknowledges the receipt of the following sums, viz.

May, 1837. *Missionary Disposable Fund.*

3,	Received from a lady of the congregation of St. Paul's chapel, New York, by the hands of Miss Haight,	$20
10,	Received the offerings of the church of Trinity church, Fredonia, Chatauque county,	15
26,	Received the weekly offerings of a small family of Trinity church, Plattsburgh, (in addition to their weekly contributions in church,)	5
26,	Received a contribution from Trinity church, Plattsburgh,	10
	Total,	$50

BENJAMIN M. BROWN, Treasurer.
May 31, 1837.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending June 1, from the following persons, viz:

Postmaster, Syracuse—Postmaster, Great Barrington—Postmaster, Rochester—Rev. J. V. Van Ingen, with remittance—Lt. M. R. Patrick—E. McVickar—Postmaster, White Plains.

Received by the Gen. Prot. Episc. S. S. Union.

L. H. Young—Right Rev. Bishop Doane—Postmaster, Petersburg—S. St. John, with remittance—Rev. George H. Norton—Henry McIlvaine—Messrs. Erwin & Benedict—Peleg Burchard—Postmaster, Lockport.

CHRISTIAN ANTIQUITIES.

A Compendium of Christian Antiquities—Being a brief view of the orders, rites, laws, and customs of the ancient Church in the early ages: by the Rev. C. S. Henry. Just published and for sale at the Protestant Episcopal Press, 28 Ann street, New York.
May 31, 1837.

MUSIC OF THE CHURCH.

A large supply of the 12mo size just received and for sale cheap at 28 Ann street.

Also, 15 or 20 copies of the 4to left for sale, being the balance of the edition. m25

SPLENDID ENGLISH BIBLES

Of every variety of style, just received and for sale by the Protestant Episcopal Press, 28 Ann street.
May 20.

NEW BOOKS.

☞ RICH Poor Man and the Poor Rich Man, by Miss Sedgwick; Botany of the Scriptures, by a lady; and a few copies of the Wreath, and Religious Souvenir, for 1837, for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street.

TO EPISCOPALIANS.

A new and splendid assortment of Bibles and Prayer Books, in every variety of size, style and binding, just received and for sale by the New York Protestant Episcopal Press, 28 Ann street.

A NEW WORK.

The Primitive Church, the Greek Church, and Protestant Episcopal Church, versus *Roman Catholicism and Calvinism, on the subject of Absolute Decrees*—just published and for sale at 28 Ann street.

POETRY.

From the British Magazine.

DEATH.

The grave, the grave! Why shrinks our frame
Appalled and startled at that name?
Untrodden path to good or ill,
Death, why shouldst thou my bosom chill?
Since, one day, linked in close embrace,
We *must* encounter, face to face.
Come, let me view thee as thou art,
Ere raised thine arm, ere poised thy dart;
Before my limbs beneath thee bow,
Come, let me commune with thee now;
Survey thee ere thou claim'st command,
And clutch thee with a living hand.

But not as thou assail'st the bad,
With vengeance armed, with terrors clad;
Conscience in front, and in thy train
Fiends sterner than disease or pain;
Remorse, upon the closing eye
To picture forms of guilt gone by;
Anguish, to summon from within
Fierce gusts of unrepented sin;
Despair, with phrensied accents crying,
"Death opes the gate of never dying!"
Come not with these. They mingled not
With Adam's curse, our general lot;
Another tyrant's pomp they swell,
Not ministers of death, but hell.

I do not bid thee leave behind
One evil common to my kind:
Come, with that haggard-visaged band
Which by the sick man's pallet stand.
The sinking pulse, the failing sense,
Slow pangs or hastier violence,
The feverish couch, by suffering strewed,
The sleepless pillow, tear bedewed,
The dizzy brain, whose wanderings seem
Of worlds beyond our sight to dream,
As if in eagerness to run
To our new being, ere begun;
Each fiery proof of sharp assay
Which wrings the spirit from its clay,
All griefs to which our flesh is heir
May wait on thee, yet peace be there.

Peace, hand in hand with thee, hath stood
By burning pyre, or field of blood:
Slacken'd the fury of the flame
Which racked th' unyielding martyr's frame;
Or with the hero's latest sigh
Mixed echoing shouts of victory;
Th' unjust award, the dungeon's gloom,
The grim parade of public doom,
The lifted axe, the gazing throng,
And, keener far, their country's wrong,
Fall powerless on the good and brave,
Terrors, not triumphs, of the grave!

Nerved by fair hope of honor's meed,
The martyr, hero, patriot, bleed;
With beacon light above their urns
Renown's unchanging loadstar burns;
Fame o'er their busts her pennon waves,
And glory sentinels their graves.
But for th' obscure—the many—those
Who sink in unobserved repose,
(Not more observed the prince than hind
By the supreme, eternal mind;
In the tomb's equalizing cell
Alike the named and nameless dwell;)
What aids us in the spirit's strife
On the last edge of doubtful life?
Disarms the foe when most he rages,
Palsies his might, his stroke assuages?
Swallows the grave in victory?
And shows how great our gain to die?

Is it some lesson taught by sense?
The sophist's test, experience?
Or reason, who of each thing well,
But her own subtle self, can tell?
Scant is the balm such stores supply
To soothe our mortal agony;
Weak the foundations these can lay
To bear us when the world gives way.
The truths *they* blazon, all we *know*
Proclaims the tomb one blank of wo.
We *know* its tenants cease to share
Light, motion, warmth, yon sun, this air;
Sever'd from man, unseen, unseeing,
Disjoined from every tie of being;
Silent and still, dark, cold, alone,
The worm their mate, their couch the stone
All that was flesh, by slow decay,
Mouldering to nothingness away.
So frowns the mighty victor's brow!
Death, thus I commune with thee now!

Substance of hope at that dread hour
When death asserts his fullest power;
When the brief joys which earth has lent
Pass from us like a shepherd's tent;
On thee our care-worn spirits lean,
Bright evidence of things unseen!
No torch we seek, we need no sun,
God hath his reign of light begun;
Faith points the way to promised lands,
Dwellings more sure than made with hands;
Abiding cities, like a bride
Adorn'd to grace her husband's side;
Rivers, whose founts can never dry;
Life, in which death alone shall die!

MISCELLANEOUS.

From the Religious Magazine.

THE CHILDREN WHO LIVED BY THE JORDAN.

The following beautiful story is from the pen of Miss Martineau, and, as appears from the Salem Gazette, from which it is copied, was written for the children of the Sabbath school in Barton Square, Salem. We commend to our young readers to study it carefully, until they understand the sources of that beauty which they will all admire.—*Ed.*

A very long time ago there were two little children living with their parents in a place which every body has heard of—on the banks of the River Jordan. Rachel and her brother Elec liked very much to travel to Jerusalem once a year with their parents and a large company of friends; and to listen to the music in the temple, and be lifted up to see the sacrifice offered, and to hear what great things God had done for their nation. But they liked also to return home when the feast was over, and see the clear waters of the river again, and to sit under the willows, where they could watch the wild ass come down the steep bank to quench its thirst, or the glittering dragon flies rise into the bright sunrise from the reeds on the brink of the stream. In the winter time it was too cold for them to sit under the willows; the dragon fly had disappeared, and the wild asses had hidden themselves in the sheltered caves of the desert, but there was much for Rachel and Elec to do at home. Their father had gone up to the feast of Dedication; their mother kept the new-born baby warm within the house, while the snow fell on the tops of the mountains, and Rachel and Elec liked to be with her, and hear the things she had to tell them. She often wondered what news their father would bring back from the feast, and whether he would learn any thing of the appearance of the Deliverer whom every one was looking for. If any travellers came near her door, weary with travelling over wet or frozen roads, or chilled with the north wind, she would ask them to rest in her dwelling, and as sure as they became warm and felt themselves rested, they began to talk of the Deliverer, and of the hope of every man, woman, and child in the nation, that the Messiah of Jehovah would soon arise. When their father returned he brought the news, and when he was told of the birth of another child, and that it was a daughter, Rachel thought that he looked disappointed, as if he had wished for a son, for the chance of that son being the Deliverer.

The winter rolled away, and the spring sunshine called up the young corn in the furrows of the pastures, and caused the branches of the palm to sprout. The children were sometimes allowed to carry their infant sister out into the sweet air, and they tried to make her listen to the birds as they twittered about their nests, and to look at the travellers who forded Jordan as they went their way in the warmth of the morning, but the baby was too young to listen or to notice as they wished, and they thought her a helpless little thing, whom they loved very much, but who could be of no use to any body else.

Then came the great feast of the Passover—still in the early spring. Rachel had hold of her mother's hand, and Elec of his father's, when they went round the house the night before the feast, to see that no leaven was left in any closet or corner. They ate of the feast with their parents, and stood up when the wine cup was to be filled. Elec being the youngest of the company (his infant sister being asleep in the inner chamber) asked, according to custom, to be told the story of the coming out of his forefathers from the land of Egypt, and of the goodness of Jehovah in bringing them forth from captivity. His father related the story, and told how the goodness of God had followed their nation, and how it was soon going to bless them yet further. He added very solemnly that there were tidings in the land of a man who was now in Galilee, showing great goodness in his countenance and speech, and wonderful power in the works which he did. The children listened in silence and awe; for every one was moved while their father prayed God to show whether this was the true Deliverer by giving him a throne, and an army, and great wealth, and glory in the land.

Some of the company were not pleased at Rachel's father for having mentioned in his prayer the holy Man who was doing wonderful things in Galilee. They had lately come from thence, and knew that he had refused to be made a king, and had gone into the mountains alone sometimes, when the people would have given him a throne and an army. It was true that he had cured a man with a withered hand in the synagogue; but then the Pharisees said he could not be the Christ, because he wrought the cure on the Sabbath-day. It was true that he had raised the son of a widow from the dead; but then he had not brought down the vengeance of Jehovah upon the Romans, therefore he could not be the true Deliverer, and what would the Pharisees say if they heard that his name had been mentioned at the table of the Passover?

While the guests disputed in this manner, Rachel asked her mother to stoop down and listen to her.

"Do you remember," asked Rachel, "the holy man who stood on the rock in the wilderness, and told us about the Deliverer coming?"

Rachel's mother smiled at the idea that she could forget John, who would not be persuaded to come and stay in their house, but remained in the wilderness, nourishing himself with the wild honey that he found in the hollow trees, and sheltering himself in the caves of the rock, that he might be found by all those who came out to hear him tell of the Deliverer that should appear.

"If he would have staid with us," said Rachel, "he might have told us more of the Deliverer, and then we should have known whether this man is he."

"Not so," replied one of the guests; "for John himself did not know what to think of this man. I saw some of his followers go to this Jesus, and ask him whether he was the Messiah that should come, or whether they should look for another."

"And what did he say?" asked the whole company.

"He had a crowd around him at the time, and had been curing some who were blind, and some who were sick. He pointed to them, and bade John's friends tell him what had been done,—how the people were cured."

"And did he say any thing else?" asked Rachel in a low voice.

"He said something about those being blessed that should not be offended at what he did."

"He would not have people be disappointed because he would not let himself be made a king," whispered Rachel to her brother.

They asked as many questions as they dared about the poor people whom this Jesus had cured; but the guests seemed to think so meanly of him because he was himself poor, that the children were afraid to ask any further. It did seem strange that the Messiah of God should not have where to lay his head, but their father seemed to think that this meanness was only for a time, and that he would appear in all the greatest splendor at last.

"What did you dream about last night, Elec?" inquired Rachel the next morning.

"I dreamed about the Deliverer."

"So did I. I dreamed that he came to see us."

"To see us, O Rachel!"

"Well, it was only a dream, you know—that he came to see us—and that he stood on the rock where the holy John used to stand, and that he was just going to speak, when the baby cried in my arms, and my mother sent me into the house with her, and so I did not hear one word that he said."

"And I," said Elec, "dreamed that he made my father a great captain, and that I wanted to go to war too, and begged and begged, but he did not seem to hear me. And then I was so ashamed that I awoke."

The more the children heard of Jesus, the more they talked, and the more they dreamed of him, till Rachel's dream first seemed likely to come true. It was reported that he had left Galilee, some said he was gone to Jerusalem, others that he was coming down to Jordan. The next day Elec came running in to say that the Teacher was sitting under the same willow where Rachel and the baby had been this very morning, and that some of his followers were baptized in the river.

Rachel quite lost her breath as she heard this. "Is he sitting alone under the tree?"

"Yes; there is nobody very near him. Come and see."

"I dare not," said Rachel. "Wait till there are more people about him."

Elec thought that this was foolish, that the great Teacher would take notice of little children like them. So Rachel took her little brother's hand and went out.

Already the people were resorting to the river bank, as they did to every place where Jesus was known to be. Some were crossing the ford, having come from Jerusalem, others followed by the road by which the Teacher had come, and the inhabitants of all the dwellings were poured out of their houses. The numbers increased so fast, the children heard several persons say that Jesus had baptized more disciples than John. Jesus, however, did not himself baptize, but his disciples. Several of his followers were now thus engaged on the banks of the river, while others lay in the shade, talking with one another. The children stopped to listen to this talk, hoping to hear something of the Teacher before venturing to approach nearer to him. The disciples were speaking of him—of the great power he had, and of the certainty that all who had seen him would be ready to follow him whenever he should set up his kingdom. They then talked about the power he would give to them—how one should be the keeper of his wealth, and another his confidential adviser, and another the governor of the Roman provinces which he should conquer. Thus far they seemed all agreed; but presently it appeared that two or three wanted the same office, and that they could not agree which should be greatest in the new kingdom. They grew eager, and spoke loud, and Rachel squeezed her little brother's hand, when she saw the Teacher turn his head, and gaze upon them. Just then the children saw their mother coming with their little sister in her arms. Some other neighbors were with her, each mother carrying her infant. Rachel bounded towards her mother as she generally did when the baby was in her arms, but her mother bade her not play with the infant now. She was going to beseech the Teacher to lay his blessing on the child. The disciples heard this, and told her she must draw back; that the Master came to be a Prince and a Deliverer, and that he had to do with men, not with infants.

On hearing this, the children stepped back behind the tree near which they were standing, while their mother stood, unwilling to retire, but hesitating to go forward. Rachel thought that she should not like to meet such a look as the Teacher cast upon his disciples when he came up to them, and said that these little children were not to be forbidden to come to him. He was much displeased. But he smiled upon their mother, and took their little sister in his arms, and laid his hands upon her head and blessed her. When Rachel saw how the infant looked up into his face, and stretched forth its little hands, she longed to go and take hold of the skirt of his garment, and ask him why he loved a helpless little baby like the one he held. How her heart beat when she saw the Teacher look towards her and hold out his hand to Elec and lead him into the midst of those who had been disputing, and tell them that no one could enter his kingdom who would not receive him as this child! When Rachel saw how her brother looked up in the Teacher's face, forgetting all about the throne and the army, longing to hear more from him, and still clinging to his hand, she did think that even some little children might possibly learn more of what he thought, and felt, and taught, than some who would not listen because he did not preach exactly as they had expected, and others who grew impatient for his giving them riches and glory.

"He means you as well as me, Rachel," said Elec when the Teacher was departing, and the children stood on the brink to watch him as he crossed the stream and entered a house on the other side.

"He means all of us children, I think," said Rachel. "But how glad you must be, Elec, that he took your hand, and spoke so of you, and looked so at you; I wish he woul come back. But we shall always remember what he said."

I dare say, my dear children, that we have all thought how glad the child must have been to be noticed by Jesus as he was; and that we believe, as Rachel and Elec did, that what Jesus said was meant of all children,—all who wish to hear what he intends for us instead of having notions of our own. There are too many of us who would like to follow Jesus if we might only dislike our neighbors, or be idle, or long for money or praise, and so on. But this is not receiving Jesus as that little child did. We must listen earnestly for all that he has to teach us, whatever it may be; and endeavor diligently to do all that he bids us to do, however hard it may seem. We all wish, I dare say, like those children, that Jesus would come back to us; but till we can see him, we can comfort ourselves as they did, with always remembering what he said.

From the new work noticed in our last.

INCIDENTS OF TRAVEL IN EGYPT, ARABIA PETRÆA, AND THE HOLY LAND.

A SUNDAY IN EGYPT.

The next day was Sunday, and early in the morning the superior sent for me to come down and take my meal with the holy brotherhood. The monks were all at the table, and it was the first time I had had so good an opportunity of seeing them together. They were about thirty in number, mostly old men with long white beards, all Greeks, and some with faces as noble as Grecian chisel ever traced. There was not a beard at table less than eight inches long; and my own, though it would have been rather distingue at home, blushed more than its natural red at its comparative insignificance. The table was a long naked board, the vessels were all of metal, and before each man was a wooden spoon and a drinking cup in the form of a porringer. It was Lent, the season of forty or fifty days' fasting, during which even fish, eggs, and oil are prohibited. A large basin of boiled beans was set before each of the monks; and besides this there were black olives, beans in water, salad, vinegar, salt, dates, and bread. My companions had never been pampered with luxuries, and ate their bread and beans with as keen a relish as if they were feasting on turtle and venison, and drank their water as freely as though it was Tokay or Burgundy. The meal was eaten in silence, all appearing of opinion that they came simply to eat; and the only unusual circumstance I remarked was the civility of my immediate neighbors in pushing the tempting viands before me. It was curious to see how they found the way to their mouths through such a wilderness of beard, and the spoon disappearing in a huge red opening, leaving the handle projecting from a bush of hair. The room in which we ate was perhaps sixty feet long, having at one end a chapel and altar, and a reading-desk close by, in which, during the whole of the meal, a monk was reading aloud from the lives of the saints. After dinner the monks all rose, and wiping their mouths, walked in a body to the foot of the altar, and two of them commenced burning incense. One of my neighbors took me by the hand, and led me up with them. There they kneeled, prayed, and chanted, and went through a long routine of ceremonies, in which, so far as it was practicable, they carried me with them. They could not get me up and down as fast as they moved themselves, but they flung the incense at me as hard as at the worthiest of them all. I supposed this to be a sort of grace after meat, and that there it would end; but, to my surprise and great regret, I found that this was merely preparatory to the administration of the sacrament. It was the second time I had been placed in the same situation; and a second time, and even more earnestly than before, I wished for that state of heart which, according to the notions of its solemnity in which I had been brought up, would have permitted me to join in the sacred rite. I refused the consecrated bread, and the monk, after pausing some moments, apparently in astonishment, passed on to the next. After he had completed the circle, the superior crossed and brought him back again to me; I could not wound the feelings of the good old man, and ate the consecrated bread, and drank the wine. May God forgive me if I did wrong; but though rigid censors may condemn, I cannot believe that I incurred the sin of "the unworthy partaker," by yielding to the benevolent importunity of the kind old priest. After this we walked out on the terrace, under the shade of some venerable grape-vines, and sitting down along the wall, took coffee. The reading-desk was brought out, and the same monk continued reading for more than two hours.

A MYSTERIOUS BROTHER.

I had noticed that monk before; for he was the same who had conducted me through the church, had visited me in my room, and I had seen him in his cell. He was not more than thirty-five, and his face was as perfect as art could make it; and the sunbeams occasionally glancing through the thick foliage of the vines, and lighting up his pale and chiselled features and long black beard, made him one of those perfect figures for a sketch which I had often dreamed of, but had never seen. His face was thin, pale, and emaciated; the excitement of reading gave it a hectic flush, and he looked like a man who, almost before the spring-time of life was over, had drained the cup of bitterness to its dregs. If I am not deceived, he had not always led so peaceful and innocent a life, and could unfold a tale of stirring incident, of wild and high excitement, and perhaps of crime. He was from the Island of Tenos, but spoke Italian, and I had talked with him of the islands of Greece, and the ports in the Mediterranean and the Black Sea, with many of which he seemed familiar; and then he spoke of the snares and temptations of the world, and his freedom from them in the convent; and, above all, of the perils to which men are exposed by the wiles and witcheries of the sex; and I could not but imagine that some beautiful Grecian girl, not less false than fair, had driven him to the wilderness. One of the other monks told me that it was about the time when the last of the pirates were swept from the Mediterranean that the young islander had buried himself in the walls of the convent. They told me, too, that he was rich, and would give all he had to the fraternity. Poor fellow! they will soon come into possession.

THE BURIAL-PLACE.

In the garden of the convent is the cemetery of the monks. Though not of a particularly melancholy humor, I am in a small way given to meditation among the tombs; and in many of the countries I have visited, the burial-places of the dead have been the most interesting objects of examination. The superior had promised to show me his graves; and something in the look of the reader reminding me of death and burial, I now told the old man of his promise, and he hobbled off to get the key; for it appeared that the cemetery was not to be visited without his special permission. At the end of a long arbor of grape-vines, a narrow staircase cut in the rock which I had not seen before, led down to an excavated square of about twenty feet; on the left of which was a small door opening into a vault, where formerly the bodies of the dead monks were laid on an iron bedstead and there suffered to remain until all the corruptible part was gone, and only the dry bones remained. Now they are buried for about three years, or as long as may be necessary to effect the same object; and, when the flesh and muscles have disappeared, the bones are deposited in the great cemetery, the door of which is directly opposite. Within the door is a small antechamber, containing a divan and a portrait of some saint who wandered eighteen years in the desert, without meat or drink. From this the door opens into the cemetery, which was so different from any I had ever seen, that I started back on the threshold with surprise. Along the wall was an excavation about thirty feet in length, but of what depth I could not tell. It was enclosed by a fence which was three or four feet above the ground, and filled with human sculls; and in front, extending along the whole width of the chamber, was a pile of bones about twenty feet high, and running back I could not tell how far. They were very regularly disposed in layers, the feet and shoulders being placed outward alternately, and by the side of the last skeleton was a vacant place for the next that should be ready.

I had seen thousands of Egyptian mummies, and the catacombs of Chioff, the holy city of Russia, where the bodies of the saints are laid in rows, in open coffins, clothed in their best apparel, and adorned with gold and jewels; and in that extraordinary burial-place I had seen, too, a range of small glasses in a dead stone wall, where wild and desperate fanatics had made their own tombs, with their own hands building themselves in an upright position against the walls, leaving a small hole open in front by which to receive their bread and water; and when they died, the small opening was closed with a piece of glass, and the body of the saint was left thus buried. I had seen the catacombs of the Capuchin convent at Syracuse, where the bodies of the monks are dried and laid in open coffins, or fixed in niches in the walls, with their names labelled on their breasts; and in the vault of the convent at Palermo I had seen the bodies of nobles and ladies arranged upright along the walls, dressed as in life, the men with canes in their hands and swords by their sides; and the noble ladies of Palermo lying in state, their withered bodies clothed in silks and satins, and adorned with gold and jewels; and I remember one among them who, if then living, would have been but twenty, who, two years before had shone in the bright constellations of Sicilian beauty, and, lovely as a light from heaven, had led the dance in the royal palace; I saw her in the same white dress which she had worn at the ball, complete even to the white slippers, the belt around her waist, and the jewelled mockery of a watch hanging at her side, as if she had not done with time for ever; her face was bare, the skin dry, black, and shrivelled, like burnt paper; the cheeks sunken; the rosy lips a piece of discolored parchment; the teeth horribly projecting; the nose gone; a wreath of roses around her head; and a long tress of hair curling in each hollow eye. I had seen these things, and even these did not strike me so powerfully as the charnel-house at the convent of Mount Sinai. There was something peculiarly and terribly revolting in this promiscuous heaping together of mortal relics; bones upon bones; the old and young; wise men and fools; good men and bad; martyrs and murderers; masters and servants; bold, daring, and ambitious men—men who would have plucked bright honor from the moon, lying pellmell with cowards and knaves. The superior told me that there were more than 30,000 skeletons in the cemetery—literally an army of dead men's bones. Besides the pile of sculls and bones, in a chamber adjoining were the bones of the archbishops, in open boxes, with their names and ages labelled on them, and those of two sons of a king of Persia, who came hither on pilgrimage and died in the convent; their iron shirts, the only dress they wore on their long journey from their father's court, are in the same box. Other skeletons were lying about, some in baskets, and some arranged on shelves, and others tied together and hanging from the roof. In one corner were the bones of St. Stephen—not the martyr who was stoned to death at Jerusalem—but some pious anchorite of later and less authentic canonization. As to the effect upon the mind of such burial-places as this, or the catacombs to which I have referred, I can say from my own experience that they destroy altogether the feeling of solemnity with which we look upon the grave. I remember once in walking through long rows of dead, arranged like statues in niches of the wall, I remarked to the friar who accompanied me, that he promenaded every day among his old acquaintances; and he stopped and opened a box, and took out piecemeal the bones of one who, he said, had been his closest friend, and laughed as he pulled them about, and told me of the fun and jokes they two had together.

A MAN OF TWO CENTURIES.

Returning to the convent and passing through the great chapel, on the way to my room, I met one who, in the common course of things, must soon be borne to the charnel-house I had just left. It was the aged monk of whom I have before spoken—he whose years exceeded by thirty-five the seventy allotted to man. I had desired an opportunity of speaking with him, and was curious to know the workings of his mind. The superior had told me that he had outlived every feeling and affection; that he spent all his time in prayer, and had happily arrived at a new and perfect state of innocence: and I remember, that after comparing him to the Lamb, and every other emblem of purity, the good superior ended, with a simplicity that showed his own wonderful ignorance of human nature, by declaring that the old monk was as innocent as a young girl. It occurred to me that this might be a dubious comparison; but as I knew that the monastic life of the old eulogist, and his long seclusion from the world, had prevented him from acquiring any very accurate knowledge of young girls, I understood him to mean the perfection of innocence.

I looked upon the old monk with exceeding interest, as a venerable relic of the past. For more than seventy-five years he had wandered around the holy mountain, prostrating himself daily at the foot of the altar, and, with three generations of men, had sung the praises of God under the hallowed peak of Sinai. I approached him, and told him my pleasure in knowing so old and so holy a man, and the wonder with which his story would be heard in my own far-distant country. But the old man listened with impatience. The other monks were rather pleased when I stopped to talk with them, but he seemed anxious to get away, and stood, as I supposed, with his hand on his heart, as if pleading some religious duty as an excuse for his haste; but it turned out that he was merely complaining of the emptiness of his stomach, and was hungering for his evening meal. I was sorry to have the interesting picture I had conceived of this monkish Methusaleh marred and effaced by so matter-of-fact an incident; but I describe him as I found him, not as I would have wished him to be.

From the Missionary.

SPEAKING EVIL OF RULERS.

"Thou shalt not revile the gods, nor curse the ruler of thy people."—Exodus xxii. 18.

The Apostle Paul declares that "the powers that be are ordained of God;" and enforces the duty of obedience, and of rendering due honor to civil rulers. This precept was given to a people living under the despotism of Nero. It cannot, therefore, be said that it applies only to rulers who fear God, and administer the laws upon the principles of justice. The authority vested in them is to be regarded as the authority of God; and therefore to be respected and obeyed. And when rulers themselves are reviled and treated with disrespect and contempt, indignity is cast upon the authority, and the law which they represent.

We are persuaded that this subject is not rightly viewed by the mass of people. We have so long been accustomed to feel our independence, that we seem to regard it as essential to liberty, to speak disparagingly and even contemptuously of those who are elevated to high places of power. But this is certainly inconsistent with the whole tenor of the Bible. *Subordination* is one of the first principles inculcated in the blessed volume. It is solemnly enjoined by the first command of the second table of the decalogue. The text which stands at the head of this article, forbids us to revile our rulers, accounting it a species of profanity. The Apostle Peter also speaks of this spirit in terms of the severest reprehension. Speaking of the unjust who are reserved unto the day of judgment to be punished, he says:—"Chiefly them that walk after the flesh, and *despise government.* Presumptuous are they, self-willed; they are not afraid to *speak evil of dignities.*" And to enforce the sentiment, he says, even angels, which are greater in power bring not railing accusation against them. Surely, it seems to us, no language could more pointedly condemn the prevailing practice of railing at men in power, heaping upon them abuse, deriding their character and acts, and sneeringly impugning their motives. Nothing is more common than this, both in the press, and in the daily conversation of the people; yet scarcely any thing can be more unchristian, or more calculated to bring our institutions and laws into contempt. It is really heart-sickening to look into the political papers, or listen to the language of the political circle, so violent is this spirit of denunciation and abuse. Will not Christians examine this subject in the light of God's word, and put a bridle upon the "unruly member," so "full of deadly poison?"

We are not indeed, precluded from discussing the measures of government; but cannot this be done in a mild, forbearing, Christian spirit? Because our rulers embrace sentiments and adopt measures which we do not approve, must we attribute to them the worst motives which the nature of the case will admit? Must we pour upon them volleys of the coarsest epithets? Must we hold them up to the world, and with them, the nation they represent, as objects of universal contempt?—*Boston Recorder.*

From the Chronicle of the Church.

ROMAN CATHOLIC MISSIONS.

The account below is taken from one of the lectures of Dr. Wiseman, an eminent Roman Catholic professor, as quoted in the Catholic Herald.

In the first place, then, there is a board or congregation at Rome consisting of the first dignitaries of the Church, which devotes itself expressly to the superintendence of Catholic missions, and is well known by the name of the congregation of the Propaganda. It has a large establishment for the conduct of its affairs with a college, in which are generally about 100 individuals from almost every nation under the sun. It has another college for Chinese at Naples, and has dependent upon it other establishments belonging to religious orders, whence the principal number of its missionaries is drawn. The number yearly sent out must be limited, and I am sure does not exceed four or six a year. However the Propaganda receives into its service persons willing to become missionaries in foreign parts; whether seculars, or members of religious congregations. But, still, even with this addition, (and I speak from personal knowledge,) the number of missionaries sent forth does not amount to ten in the year.

In France there is an association of private individuals for the purpose of contributing to the support of foreign missions; and at Paris, there is a college exclusively for the preparation of persons who feel called to this holy work. The society to which I have alluded is divided into two districts; the one communicating with a council at Lyons, the other with one established at Paris. By a simple and beautiful system subscriptions are received from every part with very little expense, most of them being but of a sous a week, collected by unpaid agents, who have each a hundred subscribers under their care. I understand too, that the great merit of this work is due to a lady, who, crippled and confined to her chamber, has dedicated herself to the organization of this association. The sum raised in France and its colonies, during 1834, amounted only to 404,727 francs, or about 16,189*l.*; less by 1000*l.* than the poorest of the many English missionary societies raised several years ago. This association was first established at Lyons in 1822. It requires no public meetings—no itinerant preaching—to nourish it, and keep it alive; the Catholic principle of unity and subordination supplies sufficient instruments for the quiet and noiseless co-operation of charitable spirits.

The congregation of Propaganda is often considered wealthy to an enormous degree, and reports are often spread of its contributing large sums towards the support of the Catholic religion in all parts of the world. But it is poor, if compared to the vast sums collected by any of the societies in England. I will venture to say, that although three illustrious cardinals have, within these few years, bequeathed to it all their property, its annual income does not reach 30,000*l.* And out of this sum it must be remembered, that the expense of educating more than a hundred indviduals has to be defrayed.

The lecturer adds the following note:

I say nothing of the Leopoldine Institute at Vienna, the annual contributions of which, I am happy to see, have gone on gradually increasing, because the object of its charitable assistance is not so much the conversion of pagans, as the succor of the poor dioceses in North America.

New York Observer.

From the British Magazine.

Extemporaneous prayer not authorized by the Church in her public services, shown on an examination of the fifty-fifth canon of the Church of England, with reference to its history, its contents, the circumstances of its publication, and the judgment of her best authorities—By R. Mant, D. D., Bishop of Down and Connor. Dublin: Millikens. London: Rivingtons, 1837.

This pamphlet has been written to support the statement, that extemporaneous prayer in the pulpit is unauthorized by the laws of the Church. "I say, generally, *the laws of the Church*," adds the bishop, "because the canon in question is, I apprehend, the only authority pretended for introducing into our Church a practice of which the judicious Hooker affirms, that 'the public prayer of the people of God in churches, thoroughly settled, did never use to be voluntary dictates, proceeding from any men's extemporal writ.'"

The 55th canon is, as it is well known, the canon relative to bidding prayers; and Bishop Mant has here given a very interesting history of bidding prayers, then argued the meaning of this canon on the grounds of its own expressions, &c., then given the interpretation of able ministers, and, lastly, removed the objection made from Bishop Hall's practice and assertions, (which he shows to be irrespective of this canon,) and concluded with a summary of the case. It needs, of course, no recommendation but the name of Bishop Mant.

PARENTAL RESPONSIBILITY.

Men think that the teaching of their children belongs to the schoolmaster and the minister only, and not to themselves; but all have their several parts to do, and no one's work goeth on well without the rest. But the parent is the first and greatest of all. As when the lower school is to teach the children to read, and the grammar-school to teach them grammar, and then the university to teach them the sciences. If now the first and second shall omit their parts, and a boy shall be sent to the university before he can read, yea, or before he has learned his grammar, what sort of a scholar do you think he is likely to make? If you have a house to build, one must fell and square the timber, and another must saw it, and another must frame it, and then rear it; but if the first be left undone, how shall the second and third be done? A minister should find all his hearers catechised and holily educated, that the Church may be a Church indeed. But if a hundred, or many hundred parents and masters will all cast their work upon one minister, is it likely, think you, to be well done? Or is it any wonder if we have ungodly Churches, and Christians that are no Christians? O how much more good might a minister do, and much more comfortable would his calling be, if parents would but do their parts!—*Baxter.*

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